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OLD KENNETT MEETING HOUSE

*Friends, Society of. Kennett Monthly meeting  
" Chester Co., Pa*

1710

1910

Bi-Centennial of  
Old Kennett Meeting House

Kennett Township, Chester Co., Pa.

Seventh Day, Ninth Month, Twenty-fourth

WALTER H. JENKINS  
15th and Cherry Streets  
Philadelphia

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# Contents

General Committee . . . . .	3
Dedication . . . . .	4
Introduction . . . . .	5
Officers of . . . . .	9
Poem—S. Hammer Benson . . . . .	10
Antiques . . . . .	11
Program . . . . .	14
Invocation, . . . . .	15
Address of Welcome by Sharpless W. Lewis . . . . .	16
Response—Elwood Michener Heyburn. . . . .	17
Address—Joseph S. Walton . . . . .	20
History—Gilbert Cope . . . . .	28
Reminiscences—Edward T. Harlan . . . . .	84
Address—Isaac Sharpless . . . . .	89
Poem---John Russell Hayes . . . . .	96
Address---Henry W. Wilbur . . . . .	99

## LIST OF ILLUSTRATIONS

Old Kennett Meeting House	Frontispiece
Souvenir Badge	Facing page 8
Grave Yard	“ “ 25
Fire Place in Attic	“ “ 40
Horse Block	“ “ 89
Interior of Meeting House	“ “ 96
Map	Following last page

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## GENERAL COMMITTEE.

Edward B. Passmore.	Hannah H. Walter.
Emma C. Passmore.	William Way.
Joseph Way.	Sarah W. Chalfant.
Eliza J. Slack.	John Harris.
Sarah J. Philips.	C. Percy Barnard.
Horace L. Way.	Ellen P. Way.
Frederick F. Huey.	Milton Mendenhall.
Ella M. Huey.	Martha Tussey.
Lydia C. Skelton.	Hannah G. Martin.
Pennock M. Pyle.	Harry K. Hicks.
Josephine L. Pyle.	Sarah S. Lewis.
James Y. Cloud.	Lydia C. Passmore.
Francina W. Cloud.	Sarah F. Passmore.
Harry C. Passmore.	Willard Cloud.
Samuel Wickersham.	Helen R. Lewis.
Margaret L. Yeatman.	Anna H. Marshall.
Pennock M. Spenser.	Hannah Passmore.
Elizabeth C. Marshall.	Ellen Mitchell.
Israel W. Marshall.	Anna T. Richards.
Horace L. Dilworth.	J. Warren Richards.
Thompson Richards.	Samuel S. Passmore.
Robert Pyle.	J. Walter Jeffries.
T. Elwood Marshall.	T. Clarence Marshall.
Lydia B. Walton.	Helen O. Passmore.
M. Florence Yeatman.	W. Morris Palmer.
Dr. Charles E. Heald.	John B. Webb.
Sharpless W. Lewis.	J. Walter Mercer.
William Scarlett	Mary Scarlett

## CHAIRMEN OF COMMITTEES

- General—Edward B. Passmore, Mendenhall, Pa.  
Program—Sharpless W. Lewis, Kennett Square, Pa.  
Finance—Elwood T. Marshall, Yorklyn, Del.  
Arrangements—Frederick Huey, Hamorton, Pa.  
Printing and Publishing—Sarah S. Lewis, Kennett Square, Pa.  
Hospitality—Emma S. Passmore, Mendenhall, Pa.

To the Sacred Memory of the Founders of Old Kennett Meeting, this volume is dedicated, by the descendants, in the spirit of love and kindly recollection.

## Introduction

The Proceedings of the Bi-Centennial of Old Kennett Meeting-house are herein presented by the Committee on Program and Publication, with the hope that the book may meet with the approval of its readers. An earnest endeavor was made to embody in this little volume an accurate record of all that transpired, and to secure the best form possible for the work. The pictures for the illustrations, except the one for the badge, were taken by Edward B. Passmore.

Early in the year of 1910 many persons, descendants of those pioneer Friends who assisted in the founding of this primitive Quaker Meeting-house, or whose ancestors had worshiped within its walls, expressed a desire to have some special notice taken of its two hundredth anniversary and close the second century of its existence with appropriate ceremonies.

The request was laid before Kennett Monthly Meeting held at Kennett Square, Seventh of Sixth month, 1910. After due consideration the proposition was united with and Edward B. Passmore, Joseph Way, Sharpless W. Lewis, Eliza J. Slack, Hannah H. Walter, Lydia C. Skelton, Horace L. Way and Sarah J. Phillips were appointed to make further inquiries regarding the matter and report at the next Monthly Meeting, which would be held in Kennett Square, Fifth of Seventh month, 1910.

The committee was prepared at the appointed time and recommended a Bi-Centennial Celebration, to be held on the grounds adjoining the Meeting-house. Edward B. Passmore, Sharpless W. Lewis, Eliza J. Slack, Frederick F. Huey, Joseph Way and Hannah H. Walter were named by the Monthly Meeting to take charge of the affair, granting to them the privilege of increasing the number if they desired. This was afterward done. The committee organized with Edward B. Passmore, Chairman, and Eliza J. Slack, Secretary. The date fixed for the celebration was Twenty-fourth of Ninth month.

It was decided to hold an all-day meeting, commencing at 10 A. M. Sharpless W. Lewis was selected to preside

and have the introductory address. At a subsequent meeting the large General Committee was divided into sub-committees in order to equalize responsibility.

The methods of procedure were ardently endorsed by those appointed and the work was rapidly pushed to completion.

A new iron fence to replace the stone wall of "ye olden times" had been recently erected along the south and part of the west side of the graveyard and added much to the already attractive surroundings of this "landmark of Colonial days."

The scene presented around this quaint old building on its two hundredth birthday was one of stirring activity. Guests began to arrive early in the morning, and soon the hum of pleasant greetings was heard on every side. Long before the appointed hour men and women thronged the graveyard, searching for the stone which marked the last resting place of some dear departed one; others were grouped under the noble old trees, recalling events of the "long ago," while still others tarried inside the house to admire and marvel at its construction and, perhaps, relate a bit of history which had been oft repeated.

The doors and shutters swung wide open on their hinges (made by hand), the long paneled partitions were pushed far apart, giving an unobstructed view of the galleries in either end and a plain rag carpet covered the floor, hiding the wide boards which are fastened down with wooden pins.

The straight unpainted benches stood as silent reminders of those strong brave hearts who kept the "faith"; men and women who gave forth lessons wise and logical and

"Found it well to come

For deeper rest to this still room."

Over all is the loft, approached in the early days by a winding stairway in the east gallery. The stairs have been removed and the only means of entrance, at present, is through the small door in the ceiling. This attic is not generally known about, in the present day, and is seldom visited by any one. It is dark and weird in appearance and the dust and spider's web remain undisturbed.

The tradition handed down through generations is, that in the early days it was a bright and cheerful room; four small windows, two in each end, furnished ample light. It was heated by great wood fires, which blazed in the fire



places (facing page 40) the outlines of which are plainly to be seen, one in the centre of each gable.

Mothers brought their small children to this room for greater comfort, elder Friends frequently came before or after meeting to "warm up" in front of the crackling embers, while others, stronger perhaps, remained on the floor below, without fire.

One corner of the Meeting-house was converted into a miniature museum, where the antiques were on exhibition; in another a long table was spread, from which the hospitality committee dispensed coffee and ice cream. The remainder of the main floor was used for a resting-room.

The souvenir badge (page 8) was very attractive. The pen and ink sketch made by Anna S. Hicks, of Kennett Square, was reproduced in black, on silver grey ribbon and accompanied the program, which had on its cover a large picture of William Penn.

In the early morning the clouds hung low, but in a short time the sun shone through and the day proved most favorable for an outdoor meeting. A temporary auditorium had been erected in the grove between the house and graveyard with a seating capacity of about 900. The stand for the speakers was placed on the north side. It was neatly built and accommodated the officers of the meeting and those who were to take part in the exercises.

The committee felt greatly favored in being able to secure for the occasion the speakers whose names appeared upon the program, and it is believed that those who were not present will read the addresses and poems with a full measure of enjoyment and appreciate the truths set forth in them as much as those who listened to them from the platform. The board seats were inadequate for the great assembly and many chairs and benches were added. Guests continued to arrive until it was estimated that at least fourteen hundred persons were present in the afternoon, nearly eleven hundred of whom registered their names in the guest book.

Large hacks, provided by the Transportation Committee, conveyed many to and from Mendenhall Station who had come by train. The greater number, however, made the journey in automobiles and private carriages. The teams were taken into the neighboring fields, which had been borrowed for hitching ground.

The automobiles entered the yard, passing over the driveway along which stands the famous horse block known to

the literary world through Bayard Taylor's "Story of Kennett."

The box luncheon and a general social were the features of the noon recess. The gallery in the west side of the house was reserved for a dining-room. Here the speakers and their wives were served with a substantial lunch by a number of young Friends.

The afternoon session convened near the appointed hour, and the meeting concluded about four P. M. This was the first celebration of its kind held in the immediate neighborhood and was considered a great success. Thrills of delight filled the hearts of those present, and as the exodus began, many a soul breathed the thought of the beloved Whittier:

"O Spirit of that early day,  
So pure and strong and true,  
Be with us in the narrow way  
Our faithful Fathers knew.  
Give strength the evil to forsake  
The cross of truth to bear,  
And love and reverent fear to make  
Our daily lives a prayer."



# Old Kennett Meeting House

Bi-Centennial

Ninth Month Twenty Fourth

1710                      1910

THE BADGE



## OFFICERS

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President—SHARPLESS W. LEWIS, Kennett Square, Pa.

### VICE PRESIDENTS

Mary W. Marshall	Horace Dilworth
Wills Passmore	Lydia B. Walton
Ella M. Huey	Thompson Richards
Milton Mendenhall	Hannah G. Martin
Sarah M. Thompson	Anna S. Hicks
Edward B. Passmore	Philip Pusey
Ida J. Harris	Sarah W. Chalfant
Pennock M. Pyle	R. Marshall Hannum

Secretary—Eliza J. Slack, Hamorton, Pa.

Treasurer—Milton Mendenhall, Mendenhall, Pa.

## A Tribute to "Old Kennett"

S. HAMMER BENSON.

Two hundred years ago, they say,  
These walls composed of stone and clay,  
Were built by men whose faith and zeal  
Greatly aided our common weal.

We who are gathered here today  
To honor those who have passed away,  
Have but faint idea of the patient care  
And trials these men were compelled to bear.

Their work was good—they built to endure,  
Each stone was laid to be secure,  
How well they toiled we can see today,  
For nothing has crumbled or gone to decay.

The seats and benches were quite plain;  
Few people at that time were vain;  
No cushioned pew was given thought—  
The grace of God was only sought.

The meetings were earnest, though members few;  
The members were scarce, for our land was new.  
Around these historic grounds where the pine trees nod,  
Sincere was the praise they gave to God.

Let us all resolve to take greater part  
In helping those of heavy heart;  
To assist each other and worship the Lord,  
And there can be no doubt of our heavenly reward.

## Antiques (Loaned)

CHARLES J. PENNOCK, KENNETT SQUARE, CUSTODIAN

- 1.—By *Sharpless Walter*, Kennett Square, Pa. Daguerreotype—Caleb Mercer, Ann (Pennock) Mercer. Married at Old Kennett Meeting.
- 2.—Photos—William Walter, Margaret (Lawborn) Walter. Married 3/26/1812, under care of Old Kennett Meeting.  
(They were ancestors of the next group.)
- 3.—Photo.—Four Generations: Townsend Walter and descendents, all living. He was born a member of Old Kennett Meeting.
- 4.—By *Edith Pennock*, Kennett Square, Pa. Photo. copy of Portrait—John Townsend, born 12/12/1716, died 9/18/1803.  
Photo. copy of Painting—Martha (Townsend) Lamborn; born 12/6/1751, died 12/31/1834. Daughter of John Townsend, and for many years Clerk of Old Kennett Meeting. Marriage Certificate 1789. Moses Pennock and Elizabeth Bennett, members of Old Kennett Meeting. Marriage Certificate, 1811, Moses Pennock and Mary Lamborn, members of Old Kennett Meeting.
- 5.—By *Mary M. Mitchell*, Hockessin, Del. Marriage Certificate Moses Way and Susanna Wilkinson—1804—The latter was Clerk of Kennett Meeting for many years. Two Bead Bags, made by Phebe Way, daughter of Susanna Way, and a member of Old Kennett Meeting.
- 6.—By *Thos. Sheward*, Wilmington, Del.—Photo. of Ruth Wilson, the original of "Martha Deane" in "Story of Kennett."
- 7.—By *Dr. W. E. Webb*, Unionville, Pa.—Silver Watch, brought from England about 1700 by William Webb, who became a member of Old Kennett Meeting.
- 8.—By *Emma Way*.—Fac-similie Marriage Certificate of Moses Mendenhall and Mary James, dated Aug. 2, 1771, both were members of Old Kennett Meeting.

- 9.—By *R. M. Hannum*, Kennett Square, Pa.—Indenture of Wm. Calvert, Jr., to Obadiah Hannum, 1804. Certificate to Obadiah Hannum for inability to perform military duty—1814. Marriage Certificate Spencer Chandler and Hannah Hannum, 1837.
- 10.—By *Eliza Slack*, Hamorton, Pa.—Portrait of Thos. Jenkinson, member of Old Kennett Meeting.
- 11.—By *Abby K. Cloud*, Kennett Square, Pa.—Marriage Certificate March 30, 1769. Jesse Cloud and Mary Allen, members of Old Kennett Meeting.
- 12.—By *Hannah M. Harlan*, Hamorton, Pa.—Ambrotype—1860—Edward T. Harlan, James Bratten, Wm. T. Mendenhall.  
Three other ambrotypes.  
Infant's cap worn by Geo. P. Harlan, born 6/20/1799—member of Old Kennett Meeting. Marriage Certif., 1832, Geo. P. Harlan, Eliza Thatcher.
- 13.—By *Isabel Cox*, Kennett Square, Pa.—Marriage Certif., 1767, Jacob Pierce, Hannah Buffington. Marriage Certif., 1823, John Cox, Hannah Pierce. Wedding Vest of John Cox—1829.
- 14.—By *Annie Jacobs*, Hamorton, Pa.—Linen Spun by Ann Taylor, 1776. Portrait of "Sallie Fairthorn," Sarah Taylor Jacobs, born 1811, died, 1908. Portrait Saml. Jacobs. Old Bellows—Miniature spinning wheel. Pewter Porringer, Pewter Spoon.
- 15.—By *Ellen P. Way*, West Grove, Pa.—Iron frame spectacles, 1776. Wooden Side Combs, 1830. Miniature Portrait of Israel Way, member Old Kennett Meeting.
- 16.—By *C. J. Pennock*, Kennett Square, Pa.—Deed, 1701. William Penn's signature and great seal—for land deeded to Christopher Pennock, many of whose descendants were members of Old Kennett Meeting. Colonial and Continental Money used in Penna. prior to 1783. Deed, 1696. George Collett to Christopher Pennock. Probably included the land on which now stands Old Kennett Meeting-House.
- 17.—By *Edward B. Passmore*, Mendenhall, Pa.—A curious poker, which did service for many years in the old Meeting-house. It was made from a Revolutionary



bayonet, probably brought from England. A bit of iron added to the point by the blacksmith and a neatly turned wooden handle firmly fastened in the sleeve or ring, which once slipped over and secured the bayonet to the barrel of the musket, completed this unique instrument.

Another remaining relic of the early furnishings is a joint of iron pipe (supposed to be hammered) lying in the loft. When the fireplaces were discarded and flues built this was the style of smoke pipe used on the great wood stoves, which measured about five feet in length, four in height, and two in width. The exact date on these stoves is not given, but it is known that stove-plates were cast in Chester Co. as early as 1737, and were generally of plain surface. The "Old Kennett" stoves were a little different from the majority inasmuch as their side-plates were ornamented with a spread-eagle holding in his beak an ensign, on which was inscribed, "Cornwall Furnace," Curtis Grubb.

# Program

## MORNING SESSION—TEN O'CLOCK.

Silence

Address of Welcome,

SHARPLESS W. LEWIS.

Response,

ELWOOD M. HEYBURN,  
Swarthmore, Pa.

Address,

DR. JOSEPH S. WALTON, Principal of George School.  
"The Influence Exerted by Friends on Education."

History of the Meeting, etc.,

GILBERT COPE,  
West Chester, Pa.

## AFTERNOON SESSION—TWO O'CLOCK.

Reminiscences,

EDWARD T. HARLAN, Philadelphia.

Address,

ISAAC SHARPLESS, President of Haverford College.  
"The Moral and Religious Influence of Friends."

Poem,

JOHN RUSSELL HAYES, of Swarthmore College.

Address,

HENRY W. WILBUR, Swarthmore, Pa.  
"A Forecast of the Friends' Future."

## Bi-Centennial

Near the appointed hour the large assembly gathered into devotional silence, which was broken by Robert Pyle reading the following Invocation from the pen of Mary Heald Way.

Thou, infinite and holy, Master, Lord!  
We name Thee so in secret, and as those  
Outside the city gates who spread in haste  
Their garments down before thy sinless One,  
So we, in token of surrender, bring  
The cloaks wherewith we think to hide  
Our inmost thoughts from Thee, Dear Lord,  
With reverent intent, in simple faith,—  
The faith our fathers held who taught that Thou  
Art better pleased with quick obedience  
Than with the blood of outward sacrifice,  
We ask Thy given grace to keep Thy law.

Since time has been, upon Thine altar stairs  
In lowlywise or with the pomp of power,  
We know that men have aimed to worship Thee;  
And Thou didst read their hearts as on a scroll.  
The faith by furnace tried, by stake and sword,  
Keep Thou, we pray, from the presumptuous sin  
That bowed the Pharisee.

We hear today the word of Thy dear Son  
Across the centuries with certain ring,—  
“Ye call me Lord and Master; so I am.  
If I, your Lord and Master, do these things  
Ought ye not so to do them?” On each hand  
We hear the call to service; every side  
The echo of Thy call through Thy dear Son,  
“The fields are ripe unto the harvest.” Here  
Where covenant was made for centuries  
We do invoke Thy blessing, Lord of all,  
Omniscient, omnipresent, Great First Cause!

# Address of Welcome

SHARPLESS W. LEWIS.

Friends and neighbors, it is with much pleasure that I greet you here to-day and on behalf of Kennett Monthly Meeting I extend to you all a most cordial welcome. We are especially pleased to receive you because your coming is an evidence that the principles so dear to the hearts of our ancestors are still alive in yours, and that a true desire for more brotherly love and a broader fellowship is pressing forward.

We have met to-day to celebrate the two hundredth anniversary of the building of this quaint and historic old meeting-house, quietly resting under the shadow of these grand old trees, and we hope the occasion may be one of pleasure and profit, but we feel, however, that it might be appropriate to turn our thoughts backward across the distance of more than two centuries to the year 1682, the date which marks the landing of him whose name our State bears, and pause for a few moments in commemoration of the illustrious William Penn, the great promoter of the principles of the Society of Friends.

It was he, who out of his Christian faith, and love of Peace, Liberty and Justice, forged the first link in the chain of circumstances which joins that event with the building of this old structure (the first house of worship in this community), and made possible the anniversary of to-day, and bears out the truth of the injunction to the faithful,

“Live and take comfort, thou will leave behind Powers which will work for thee.”

We recognize these anniversaries as events of great significance, not only to the Society of Friends but to the community also in which they are held; they open for us doors of information which perhaps we might never otherwise be permitted to enter.

The committee, therefore, feels very grateful to these able men and women who have consented to be present to-day and will a little later give to us from their store of knowledge.

Again I welcome you and trust at the close of this meet-

ing we may return to our homes with a clearer understanding and a greater appreciation of the distinguished services of our heroic forefathers.

Let us treasure the truths which have come to us by inheritance and apply them as did the founders of this religious society to the uplifting of mankind.

“We live by faith, but faith is not the slave of text and legend,  
Reason’s voice and God’s, nature’s and duty’s  
never are at odds.”

### RESPONSE.

ELWOOD MICHENER HEYBURN.

I do not regret being here, Friends, to meet the descendants of this old community. I am saved the trouble and difficulty of attempting to awaken in you a response to what our friend has said, or to the invitation that has come to us to assemble here and recount the things that have been done in this place, the thoughts that have passed through the minds of other generations and been crystallized into action and character.

It is not always that we can ponder the things of history with pleasure. It is not always that a man or a woman grows old gracefully and successfully. It does not always happen that forefathers would be proud of their children and grandchildren; but, it is not saying too much to say that there is not a person within the sound of my voice who would not be commended and acknowledged by their ancestors however good and wise. It is not too much for us to conclude that the influence of the people who builded this meeting-house two hundred years ago, was good, and that it has come down to posterity and resulted in the building of noble characters.

There is no doubt in my mind that the thought in the mind of our Creator, when he made man in his own image and likeness, and, the purpose in the mind of our Saviour when He came into the world to restore the lost image, in so far as it had been lost, was, to bring men and women back into the position of sons and daughters of the living God. It was the purpose of the men and women who organized the Kennett Meeting not only themselves to be brought

into a more perfect likeness to God, but, that the generations to come might come also into that image and likeness. And so our hearts respond to this invitation, and we come together to gather some of the lessons which may be read in these silent stones and tombstones; we look into the faces of the old men and women and into the faces of their children and grandchildren, there to read the indelible lessons written in the heart and mind by Jesus Christ, who by His teachings and example, His death and His resurrection has given us life and immortality; this, then, is the most interesting problem in life. Apart from this, so far as you and I know, we are but dust and ashes.

And now if we rise by these thoughts to the higher conception, to the original thought of God, then it is not hard for us to bow our heads reverently when we come into this old meeting-house; reverence for our forefathers, for our ancestors; and, it matters not whether we worshipped in New Garden, in Concord, in West Chester or Wilmington; it is the story of life: our common experience; for "there is one God, one Father of us all and one Lord Jesus Christ and all we are brethren." We are bound together by a tie that can never be broken, so long as we keep bound to the great Head.

"I say, then, that our hearts and all that is within us respond today to the invitation given us by these friends to assemble here and to review, a little bit, the history of two hundred years. It would not be so profitable that I should review it in cold historic facts, or that some other man should tell it even in poetry, as it is for each one of us to be still today in the presence of God, and to think for himself and for herself what has taken place here, why it took place; and, to remember that you and I have come into "possession of vineyards which we planted not," "of cities which we builded not;" that we are the children of our fathers and that we are recipients today of a blessed inheritance.

Are we not glad, today, that this meeting-house was builded to stand here like a lighthouse upon its hill? Who can tell how many hearts have been blessed, how many lives have been made bright and strong and pure for eternity? Traveling through the far West every now and then, I have met men and women who were unmistakably living in the fear of God, and learned that one came from Vermont, another from New Hampshire, another from Pennsylvania,



another from Kentucky, and some from the far-away lands; but that somehow they had become subject to influences and convictions in their early years that had kept them in the straight and narrow way. Can we fail, then, to respond to an invitation like this, to respond to every sentiment awakened by these associations? Can we fail to believe that the great purpose which led to the founding of this meeting and the building of this house has been carried out?

Has there been any failure? The apostle Paul knew what he was saying, when he said, "We have received a kingdom which can not be moved." It was not a mistake to build this meeting-house and these people made no mistake when they assembled here every first day of the week, sitting sometimes in perfect silence and sometimes listening to the words of truth and soberness that were uttered. It was not a mistake when they left the duties of the farm and came every fourth-day to wait before the Lord; it was not a mistake when they, at home, gathered their children about them and instructed them in the ways of righteousness; no, there is no failure in this kind of living, "for they that do these things never fail." You plant a human life in any community, a life moulded and formed in the image of its Creator, and that life is sure to bear fruit for time and eternity.

Men and women have said to me, "I don't know whether I can succeed or not," "I am not sure that I can be a Christian," or "that I can hold out in these principles that I have espoused." Christianity is an exact science so that when a man or a woman walks in the way of life, he is as sure of his destination as he is of his present existence.

It may seem to us today that something has been lost; that, because the hoary heads have lain down upon the pillow of earth, and because our forefathers have fallen asleep and are covered by the green sod here—that this is the end of them; not so, friends, it is not so. They have only been immortalized; their influence, what they thought and did, can never die. The influence of Old Kennett will live away. It may be that in time all of the Friends will move away; that the time will come when this house will be closed; but, suppose it should be; I have seen it in other churches, as well as with the Friends, where a church or meeting, once large and prosperous, has passed away, the people have gone to other homes and lived out the life so well begun in

the home place. Truth is never lost; it grows into character and is handed down from father to son.

I say, then, that we accept this invitation, all of us, gladly, heartily; and, joining hands here in the presence of silent witnesses, resolve to transmit to the generations to come the lessons which we have learned and the blessing with which we have found our pathways strewn.

For myself, those present and all who would be here I offer to those who still worship here and whose guests we are, an affectionate salutation and thank you for your invitation which brought us together on this two hundredth anniversary day.

## THE INFLUENCE EXERTED BY FRIENDS ON EDUCATION.

JOSEPH S. WALTON.

It is a genuine pleasure, to look into the faces that are here gathered, to recognize those of the years gone by, to see the changes that time has worn on those that I knew formerly, and it is a genuine pleasure to follow the uplift of the remarks that we have just heard, and have ourselves reminded of the presence of the image of God in the souls of men, and to have suggested, again, that when it interprets itself into man's daily act and deed, a certain given line of results follow; and that reminds us that the founder of this religious organization demonstrated that fact to the world through what might be called educational activities.

We are all, possibly, quite well aware that in this day education is not a thing exactly to be acquired and possessed, so much as a method to use, as a process to follow, as a way to pursue; and when one of old said he was the Way, he blazed a new path for society educationally; and long years later, one of his devoted declared that he came into the world to interpret, socially, the teachings of the Christ. We find that he made that interpretation along what must be called, as we see it today, a definite educational process, or way of thinking and doing. The most significant thing educationally in the life of George Fox was this plain simple fact that you and I have been trying to learn all our lives, and can but poorly accomplish—we are told that George Fox was an unlettered man; we know that his edu-



education was obtained from hard business experiences; and, secondly, his book learning was embodied in one great Book that his associates said that if it were out of print, George Fox could repeat it from cover to cover.

He knew the Bible as its knowledge could be taught at that day. He gathered around him, by way of religious association, two distinct classes of people: one group similar unto himself, that lived right out direct in the business world, that came in contact with things, with prices, with marketable produce, with that mysterious agency that one has to use in order to win a living, that learn by experience and contact with men and things, and not from books; he gathered around him in his ministry a group of that sort of men and women; and, on the other hand, he quickened into life and gathered around him another, extremely remarkable group of college bred and university men, the most remarkable of his day. Robert Barclay and one of his associates in the Edinburgh University, after having listened to Fox preach, returned to their room arguing with Scotch vigor—and if you have ever heard the Scotch argue on their home ground it is a little hard to get around: they did it then, and they can do it now: and their argument must have been keen; and Jefferies said to Barclay, “He is wrong;” and Barclay replied, “I know his reasoning is weak, but I love him;” and both men so loved him that they followed him.

We are told that Fox was unlettered; yet Thomas Ellwood, the most cultured scholar in what would be called classical training—private secretary, in a sense, to John Milton—was an associate of George Fox and remodelled the English that makes up his singularly attractive Journal. I am bringing you, friends, to the realization that in George Fox there was a man able to gather around him and his cause the two great extremes of educational activity: the university and college bred man, and the business and worldly bred man, those that got their knowledge from hard knocks, as we call it, from things and produce and prices; and the others who had been trained in the lecture-room and class-room on the classics and the mathematics as then taught. And as he gathered those two classes around him, he fused them into one great activity that built, as our brother told us, houses such as this; that built, as our brother hinted, men and women such as

we see to-day; that built, if we read history aright, the lives of your fathers and grandfathers; and better yet, considering the social condition of the world in which he then moved, he built the lives of your mothers and grandmothers. The most remarkable body of women that the world in its history has yet produced—the beginnings of the emancipation of woman's soul; laying the foundation of the possibility of her future education.

Possibly nowhere in the history of the world's revivals can we find a man who could reach out into those two extremes and saddle the responsibilities of religious and social life upon leaders in either direction, send them out to work like one team. Yes, they worked in what the Quaker of that day called the unity. It was quite a different thing from agreement, but that sort of unity that will enable a team to work as a team; that sort of unity that will enable the monthly meeting to work as a monthly meeting. I call this, then, the first contribution that Friends as a religious society made to the method of education which made possible that sort of social order that brings down the aristocracy and raises up the common man in the sense that no matter what his previous training, they each have something in common, they each have something in unity; and they show that with so much more vigor as a resemblance than the differences that will tend to separate men.

Fox found the world socially disintegrating and separating itself in classes. He would have merged these together; he would have men write their names—in his day the poor had been accustomed to write their names with a little letter—in the *Mayflower* compact two-thirds of the men that signed that compact, signed their first name and their last name with a little letter. That is the poor man sat at the foot of the table. That was because they had no property; because the world called them Jack and Tom; and so when they wrote their names, if it was Thomas they wrote it with a little "t"; and if it was Thomas Smith, they wrote Smith with a little "s." Fox would have them write their name with a big "T" and a big "S," and called the man Thomas Smith, not Tom; and, on the other hand, he would take his lettered, cultured brother from the University and refuse to call him by a fine title; as, Master; but he would also call him Thomas; and he put the two men together and

made them work side by side; so that is why our people somewhat modified the method current in the phraseology of saluting a person.

It was common at that day to bow to one man just a little, stiff bow, because he was not as good as you; to make a better bow, if he had as much money as you; to make a better bow, or two, or three bows, if he was wealthy. Fox did not object to physical bending; but he would have the same sort of a handshake with everybody. He would treat them all alike; but he did recognize one interesting fact that was alluded to by our brother; he would shake hands with his brother when he went into the meeting-house; but after an hour or two or three—and the meetings were quite lengthy then, for there was something doing; there was a tremendous work going on—after meeting was over Fox felt inclined to shake hands with his brother again, just as if he had made a new acquaintance. They had been traveling in spirit together over into another world of experience, and why not shake hands over it? That is, walking around meeting, why not rejoice together over it?

So that the first Quaker contribution to education was this levelling process that put us on an equality one with another that is so delightful now.

The second interesting feature was that in the organization of the society the monthly meeting was the executive function. It was the monthly meeting that dealt with the real issues of life. It was the monthly meeting in many parts of this country that practically controlled the good order of the neighborhood—the police agency, in a sense. It was the monthly meeting that had an oversight over all the social issues. It was the monthly meetings committee that located meeting-houses, showing thereby much aesthetic ability.

It would have been a beautiful ride (I was thinking of it last night), to have mounted a horse in those days and gone from Chester up into Concord, before those streams were polluted. I saw one last night that was black unto death; and one can not help but think when these ancestors of ours came out into this country that they did not look abroad with closed eyes aesthetically. Where did they locate their meeting-houses? Where did they build their homes? How did they lay the corner-stone? Why, we

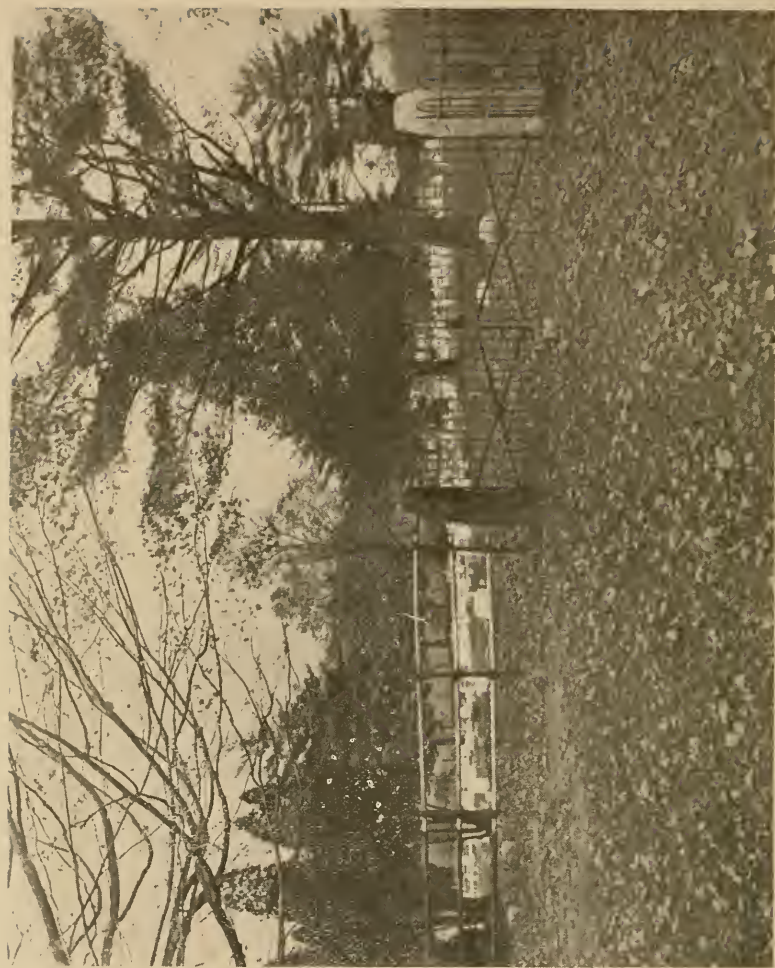
hear of them getting the wood cut, and limestone hauled, and the mortar mixed the fall before, that it might be tempered the next spring to make a wall that when you pick it apart you will split the stone before you will split the mortar of their make. That gives evidence of the sort of mind; it is an educational method of thoroughness that has been a contribution to our Society, and it made its appearance practically in the monthly meetings of England; even Fox himself founded two schools, and back in 1760-something, from Norwich Meeting in England, came a document—we would call it to-day an educational bulletin. It wound up with this statement—the only one that I care to leave with you—in their plea for education, that every man and woman's child should be so educated that he be a fit companion for those around him now, and a suitable consort or companion for those that he would associate with later. There is a great deal in that to think about—a fit companion for your friends now, and a still more suitable one for your friends hereafter.

I defy any one to find in the Greek standards any higher and nobler conception of the ideals of education than that. However, it was copied by the Philadelphia Yearly Meeting, through its Committee on Sufferings, or Representative Committee, and scattered broadcast through our country, and bore fruit before the War of the Revolution was over. And the different monthly meetings were enjoined by the yearly meeting, to furnish a piece of ground of twenty or thirty acres or more, suitable for a school teacher or schoolmaster of stable character and sufficient preparation, with a home, and land sufficient for a cow and a horse (and a garden, of course, understood), and an orchard, I think, is mentioned in one of the minutes—that he might be able with his family to live in the community; and I think there are many here that realize that all through this section of the country a generation grew up that was educated by that sort of teachers.

One of the most brilliant was John Forsythe, out at Birmingham, long before Westtown School was founded. Provision was made nearby here, at Marlborough, where an activity of the kind was going on almost until 1850; the schoolmaster, his wife and children, with his cow and his horse and his orchard, content to live with the people and the parents of the people that he taught. I think







GRAVE YARD

we are what we are because of this. May I call us back to the value of an education in the home to precede everything that the child later must do out of the home, in the wide world.

George Fox says in his own words, that if a man is not a teacher in his own home, he can give no service to the church; and reminds us, in the next sentence, of what happened to Eli of old when he evidenced his weakness in this direction. Some one raised objection in my hearing not long since to a certain boy of questionable parentage that they knew I was dealing with, whether he was a suitable boy for other boys to associate with. I said, "I don't know. The only thing I know is, that that boy's father secures obedience in his home, without question; and I would run the risk." Just the plain, every-day fact of obedience was also an educational contribution.

If the Friends as a society have made a second contribution to education, as a method, they made it in what they did in their homes—the strength of the home teaching, the thing we are so in need of now—of the fact that more than the mother—that the father, also, should be a teacher in his home; not a boss, not an overbearing person, but a teacher in this age as Fox would enjoy in his day, to teach the things that belong to this day from the father to his own son, the manly, masculine things. I call that a contribution by this religious society to the educational method.

Then the little school grew up in the monthly meeting; and the children went from home, and they went till they were past childhood—the boys went from home. Over here at London Grove they had a monthly meeting school. I would like to read you the catalogue of names that were put on that committee, away back several years before a name was cut on the back of a bench back there. A date 1803 (and before that they found out men that were disciplinarians); and the ensuing quarterly meeting—the third, or the fourth, or the fifth—so serious was the disorder by the assembled crowds outside of the meeting that they appointed a committee to keep order on the grounds, and the majority of that committee was taken off of the school committee.

They had work before them in their day, they did it in their way; and I have heard my grandfather say, as he

gathered it from his father, that in the old monthly meeting school at Londongrove among the boys or men that went to school there and studied higher mathematics with great thoroughness—I think my friend, President Sharpless, would bear us out in the statement, it is not how many different things a boy is taught, but how thoroughly some few things are taught—possibly mathematics; but that was the way at Londongrove.

Now, among the students—Indians, from the Seneca country, between twenty and thirty years old, were among the students. One of them was an apprentice with the blacksmith; another was an apprentice with the wheelwright, and came to school part of the time and worked at his trade part of the time; and the story that stuck in my memory as a boy was the way these Indians played ball out on the meeting-house grounds with the white boys. This was before my grandfather went into the Seneca country to teach those Indians in an institution. It was before we had institutions—it was in the day when this country was settled, peopled and planted by its homes, its little schools and its meeting-houses; when we lived the simple sort of life and had few wants and could not have gotten men from Mendenhall up here to this meeting-house in the time I made this morning; we would have had to walk and seen what I saw out on the edge of the woods this morning, later—the biggest spider in Chester County.

They saw the things that grew about them. What evidence have we of this in their method of teaching and in their method of living? I have a letter in my pocket from Graceanna Lewis, describing the Friends' School at Kimberton, founded by Emmor Kimber? It would weary you to read it; and yet it is intensely entertaining. She told how Emmor Kimber, failing in one phase of business in Philadelphia—a man who had once been a teacher in the early history of Westtown—went up to Kimberton, in northern Chester County, and bought an estate and founded a school there. And mark! there is much said in these days educationally about nature studies; my dear friends, these two groups of people that Fox drew together—they left their stamp on what nature had stamped upon them for all society. It produced the Bartram family and the Bartram Gardens; it produced Humphrey Marshall, and the wonderful collection of foreign trees here at Marshall-



ton; it produced something like the Pierce's Park collection of trees; it produced the little family garden—mother's garden.

What an impression that makes on the child—educational impression! I remember, every visitor that came to my mother's house when I was a little fellow, we would take down to see the garden. I generally led the way on the little short, winding path. Through a gate in the wall. All smoothed off now—just a level piece of ground. People have said since it is run over with a lawn mower, just the same as a picture now. Once there was a wall there; and below the wall on the right hand side was mother's bed of flowers: I am ashamed to try to repeat the names, but there are people here who could give a catalogue of them. But what was I doing? Looking in the faces of the visitors to see what they thought of those flowers. And then there were the potatoes and vegetable garden, bordered by walks in between these, and I would weary you with it—rhubarb bed and flowers and flowers and a few grapevines; and we will never reach the place, with our own children, till we get back to our own little garden: it is the mother and the father with the visitors; that the visitors there must take their own little child out into the garden of their own planting and of their own joy—their own joy, their own life, their own love of country; the flower must preach to the mother and the father; and the child must see it and appeal to the visitor; and the visitor enjoys it, and the child is raised by it; that is the beginning of the nature teaching of the new day, which was very familiar in the long, long ago.

They knew very little botany, and yet they knew some botany; they knew enough botany to collect specimens and send across the Atlantic. It is interesting to read some of the letters—that those books filled with seeds and blossoms would be carried abroad under the captain's bed so that it would be well taken care of. They learned the new country; they learned the new trees; they learned the new grasses; they wanted the hayseed that William Penn planted at Penn's Park, planted all over the country; they wanted the clover; they wanted the grass seeds; and they replanted the country in which they lived, and remade it, because they lived close up to the heart of nature.

And that is just why I allude to the next place they lived close to—that we must get back to, for we have drifted: they lived close to the Book; they lived close to the Bible. If their education was not wide-spread, it had those two things: the garden and the farm and the growing of things on the one side, and they could turn over to the Book of Psalms and read to the highest flight of their imagination in God's glorious beauty land. . . . They lived the simple life. It was a quiet contribution to education; because it produced a great array of modern scientists and physicians; possibly right here in Chester County the schools of the past turned out more men to heal the sick and care for the broken-hearted than any other community of the same number of square miles; and so there is pleasure in my heart in seeing you to-day, in alluding briefly to these few things of which there is such an abundance that whenever the image of God that our brother spoke of finds recognition by partial social interpretation in the heart of a man, then the Son of God is obtaining his work there and he becomes—no matter how many books or how few he may have read—he becomes in the presence of his son or of his daughter a teacher in his own home. Then when he opens the Bible, he opens it as the father opens it; and then when he opens the book of nature in the garden for his child, he opens it as a father or mother should open it for the child to learn.

We have made great progress, dear friends; but we can never go farther in the efficiency of what the home can do for the child of our own, for the beloved of our home-<sup>stead</sup>, than our ancestors did: we must come back and re-learn their lesson in order to take the forward step that this age educationally demands of such a favored people.

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## HISTORY OF THE MEETING, ETC.

GILBERT COPE.

Events have their ancestry, so to speak, and we understand them better when we know their antecedents. King Charles II. had granted to his brother, James, Duke of York, the territory now embraced in the States of New Jersey and Delaware, even before it had been wrested from

the Dutch, and the Duke had conveyed what is now New Jersey to Lord Berkeley and Sir George Carteret. The Society of Friends, founded in England by the teachings of George Fox, about 1654, had suffered much persecution and were looking toward the New World as an asylum. In 1673 John Fenwick, one of their number, as trustee of Edward Byllinge, purchased the interest of Lord Berkeley, which, by a division agreed upon with Sir George Carteret, formed the province of West New Jersey. There was an understanding by which Fenwick was to have one-tenth of the province, and in 1675 he led a colony of Friends who formed a settlement at Salem. Disputes arose between Fenwick and Byllinge, which by the kind mediation of William Penn were at length adjusted, and Byllinge conveyed his nine-tenths of the province to William Penn, Gawen Lawrie and Nicholas Lucas, for the benefit of his creditors. These divided the ownership into one hundred shares or "properties," for which they found purchasers among the Friends in Yorkshire and others in London. Certain "Conditions and Concessions" were agreed upon between the trustees and purchasers, for the government of the colony, and in 1677 the ship *Kent* arrived with 230 passengers, who formed a settlement at Burlington. Other ships arrived in 1678 and 1679, and the success of the colony was assured. Some who thus came as settlers in New Jersey crossed over to the western shore of the Delaware, where courts had been established among the Swedes and Dutch, at New Castle and Upland, and prominent among these was Robert Wade, at the latter place.

William Penn thus became interested in American colonization and conceived the idea of becoming a provincial proprietary. From Charles II. he obtained a charter for the province of Pennsylvania, dated March 4th, 1680 (or 1681, New Style), and at once began to sell lands to prospective settlers. A governor and commissioners were sent over to take charge of the colony and locate the lands to the purchasers or their representatives, and in the autumn of 1682 Penn himself arrived.

A Friends' meeting had been held at the house of Robert Wade for some time, and evidently under the care of Burlington Monthly Meeting, of which a session was held at Upland, now Chester, on the 15th of 9th Mo., 1681. Two months later Chester Monthly Meeting was held dis-

inct from Burlington, and has continued from that time to the present, although the place of meeting has changed. It was not until the arrival of William Penn that the name of Chester was given to the place.

Many of those who had purchased land in Pennsylvania while still in England, as well as others, now began to arrive in considerable numbers and naturally settled at first near the tide waters. Meetings of worship were established at various places and held at first in private houses. These were followed by monthly meetings for the transaction of business, of which those at Concord, Darby, and Haverford, in Chester County, date from 1684. Those at Chester, Concord, and Darby united in holding a quarterly meeting, which exercised authority over the establishment of other meetings.

The charter granted for Pennsylvania restricted Penn to a line of twelve miles distance from New Castle, and this is the origin of the circular line of Delaware; and although William Penn purchased from the Duke of York the territory composing this State before sailing to this country, and might have obliterated this line, yet it has been permanently retained. The three counties of this little State were formerly referred to as "the territories of Pennsylvania," or simply as the "Counties on Delaware."

About 1752 a concern was felt by Samuel Smith, of Burlington, N. J., to have collected and preserved some account of the establishment of the various meetings of Friends, and in this he was supported by the Yearly Meeting, which sent down a request to subordinate meetings to give attention to this matter. Twenty years later the work was incomplete, but it was finally published. This is what is said of the meeting at New Castle:

In 1684 "John Hussey, John Richardson, Edward Blake, George Hogg, Benjamin Swett, and other Friends, being settled in and near New Castle, held meetings at each others' houses, which was established by the Quarterly Meeting at Philadelphia. In 1705 a lot of ground was purchased and a meeting-house built."

Valentine Hollingsworth came from Ireland, in 1682, and settled on the east side of the Brandywine, in Brandywine Hundred, where he took up over 900 acres of land, and gave the name of Newark (or New Wark), to his plantation. Other Friends settling in that vicinity, a meeting

was held at his house and received the same name of Newark. These Friends were at first supposed to belong to Concord Monthly Meeting, but at Chester Quarterly Meeting, 12th Mo. 1, 1685, these minutes were made:

"Its agreed yt from henceforth no meeting wt ever relating to ye servise of Truth be set up without advising wth & having consent of ye quarterly meeting.

"Agreed yt ye friends of New Castle County, according to their proposition may erect or set up a six weeks meeting as they shall see cause."

The meeting so established does not appear to have been held very regularly for the first year. The first entry in the record is as follows:

"At the Monthly Meeting held at the Widow Welsh's, 3 Mo. 1686: Edward Gibbs & Judith Crawford proposed their Intentions of marriage with each other, ye man producing a Certificate from ye monthly meeting in Maryland, signifeing his Clearness There: Valentine Hollingsworth & Robt. Vance were appointed to make a further Inquiry."

The widow Welsh lived in New Castle. Although established by consent of Chester Quarterly Meeting, Newark did not at first send representatives thereto, but every third meeting was considered a quarterly meeting. It is believed that they held to the idea of a quarterly meeting in each county, but on 3 Mo. 6, 1693,—“Its agreed by this meeting yt we join ourselves to Chester Quarterly Meeting (and their Consent we have thereto).”

6 Mo. 28, 1687: “At our Monthly Meeting at ye Widow Welshes, this meeting haveing taken into Consideration ye matter of ye Mans Meeting which hitherto hath been kept at New Castle & finding upon Due Consideration yt it may be more Convenient for ye present that it be kept twice on ye other side of Brandywine and ye third which will be Quarterly Meeting to be kept at New Castle ye first 7th day in Every Month be ye mens meeting. The Meeting Consents yt there shall be a Weekly Meeting about Whitely Creek where friends there shall think fit.”

By “man’s meeting” they intended the meeting for business, in which the women probably took no part at that date. The Monthly Meeting was mostly held at Valentine Hollingsworth’s after 1689, but it circulated to various houses up to 3d month 6, 1704, when “This meeting Orders that our next Monthly Meeting be held at ye Center, wch



is supposed to be at George Harlans ould house."

In 1687 and again in 1689 permission was given for "ye familys on ye other side of Brandywine for ye holding of a meeting this winter season amongst themselves by reason of the dangerousness of ye ford to which ye meeting agrees and Consents."

This refers to the meeting at Centre in the northern part of Christiana Hundred, New Castle County, and indicates a movement back from tidewater into the woods. Again, on 9 Mo. 7, 1702:

"ffriends on ye south side of Brandywine haveing requested yt they may have Every other first day a meeting on their side ye Creek this meeting haveing taken it into Consideration allows thereof and for ye more certain knowledge and settlement of our meeting it is thought Expedient and necessary yt our meetings be kept only at two places vizt at Newark, at Valentine Hollingsworth's, one first day, and on ye other side of Brandywine ye other first day."

In 1708 a meeting-house, forty feet by twenty feet was directed to be built at this place, but it does not appear to have been accomplished at that time. On 9th Mo. 3, 1711:

"This meeting appoints George Harlan, Thos. Hollingsworth, Allphonsus Kirk and Samll. Graves to take ye oversight of ye building of ye Center meeting house requesting ym wth all Convenient speed to let out ye work to some workmen in order yt it may be more speedily done and return an acctt to ye next meeting how they proceed."

Alphonsus Kirk was to be allowed 7s. 6d. per acre for what land might be needed, not exceeding six acres.

#### KENNETT MEETING

Samuel Smith, in his history of the meetings, says that in 1707 "Vincent Caldwell, Thomas Wickersham, Joel Baily, Thomas Hope, Guyan Miller, and others, being settled in Kennet and the east end of Marlborough, had liberty to keep a meeting for worship sometimes in private houses. In the year 1710 a piece of land was purchased and a meeting-house built, which was enlarged in 1719; in 1731 it was further enlarged."

Some of the early records are rather indefinite, but we quote from the minutes of Newark (now Kennet) Monthly Meeting as follows:

7 Mo. 30, 1709:—"The request of friends belonging to Malsbrough meeting is to this meeting yt it would grant yt they may for this winter season have their meetings kept there every first & fourth day, to wch request this meeting Condescends."

9 Mo. 5, 1709:—"Its ye request of this meeting yt our meetings be kept every first and fourth day at ye Center, at Malsbrough and at Newark this winter season."

11 Mo. 6, 1710/11:—"The request of Mallbrough ffrds to have ye meetings up there to be Considered on till ye next meeting."

The matter was continued for two meetings later and then doubtless sent to the quarterly meeting.

At Chester Quarterly Meeting, 3 Mo. 7, 1711: "The monthly meeting of Newark Requesteth that friends of Malborough & thereabouts may meet Every first & fourth days at Kennet meeting house; and also that friends of Newark meet two two at the Center first & fourth days, & those of ye Center to meet with them of Newark one, which this meeting approves of till further order."

6 Mo. 5, 1717:—"A request from Newark monthly meeting for advice for settling a place to Build a new meeting house for Kennett this meeting appoints Thomas Bradshaw, Josiah ffearn, William Lewis, Aaron James, Henry Obourn & John Bezer to hear and advise with the said friends and make Report thereof to the next Quarterly meeting."

9 Mo. 11, 1717:—"The friends that wear appointed to seek & settle a suitable place in Kennett to Build a meeting house upon reports that that part of Vincent Caldwell's Land that Lyes betwixt the two roads that goes to Nottingham and into the woods seems to them most Proper, but some of the friends of that meeting Request another Quarter's time for Consideration, where they may settle the same to their Generall satisfaction."

12 Mo. 10, 1717:—"According to our Last meetings allowing Kennett friends time for Consideration, where they might settle a meeting house to their General Satisfaction, they at this meeting Reports That the meeting is to be Continued at Kennett meeting house."

In 1686 a tract of 200 acres of land was surveyed on the west side of the Brandywine, at the mouth of Pocopson Creek, for Francis Smith, of the town of Devizes, in Wiltshire, England. This was then in Kennet, now Pocopson,



Township. In Futhey & Cope's History of Chester County, published 1881, the writer stated that it was thought the name of Kennet\* was suggested by Smith in memory of the village of Kennet in Wiltshire. I have a map on which I can at least find the village of East Kennet, and it is not far from Marlborough, in the same county.

So far as I have observed no other survey was made in Kennet Township prior to 1700; in fact but little surveying of land seems to have been done between 1690 and 1700. After William Penn's second visit to his province, toward the close of 1699, there was much more activity in the land office.

A warrant dated 2d of September, 1700, for 500 acres, was granted to Christopher Pennock, of Philadelphia, as attorney to his son, Joseph Pennock, then in Ireland, who was heir to his grandfather, George Collett, of Clonmell, Ireland, purchaser of 5,000 acres of land. Before the survey was made Christopher Pennock granted this land to George Harlan.

At a meeting of William Penn's Commissioners of Property, held at Philadelphia, 4th of 12th Month, 1701:

"Michael and Thomas Harland, upon E. Penington's Arrival in this Province, being desirous to take up and Settle on some Vacant Land beyond the Inhabitants near Brandywine, had encouragement from the sd Edward and Expectation given them that on the Propr's arrival they might have the same privilege for the sd Land as if vacant, upon which they entered upon a Quantity of about 500 As.

"The Proprietary, after his arrival, having granted to Christo. Pennock a Wart for 500 Acres in right of the Rogers' Purchase, dated \_\_\_\_\_, the said Christopher Sold the same by a Deed dated \_\_\_\_\_, to Geo. Harland, who requests that the 500 As taken up by his brother and Son aforesaid, may be returned in pursuance of the sd Wart for which he pleads a Grant from the Propy before his Departure.

"Ordered that the same be Granted, he paying £20 down in Money as a Consideration, or that he hold the said Land at one bushell of wheat yearly Rent for every hundred Acres for ever."

"Signed a Wart to Geo. Harland for 500 Acres Seated by Michael Harland, Ordd this day, signed 16 Instant, and a Wart to Peter Dicks for 300 Acres."

2d Penna. Archives, xix, 262, 264.

The name of Thomas Harlan, above is an error, as the only Thomas then living was a child of seven years old. The person intended was Ezekiel Harlan, eldest son of George, aged 22.

The survey of this land was made 14th of 2d Mo. 1702, and the shape of the tract might be likened to a shoe, of which the ankle part, of 200 acres, was for Ezekiel and the foot part, of 300, for Michael; the line between being now the road passing by Kennet Meeting-House.

After the death of Christopher Pennock and the arrival of his son Joseph in this country, the latter executed deeds of confirmation for the two tracts of land to Michael and Ezekiel Harlan, October 13, 1706. That to Michael is now owned by Edward T. Harlan, and shows that the grant from Christopher Pennock to George Harlan was in trust for his brother and son. Just why the trust and why Christopher Pennock was drawn into the transaction is not evident. Perhaps it was thought he would be a more favorable creditor than the Proprietary, William Penn.

Ezekiel Harlan must have executed a deed to trustees for the use of Kennet Meeting, but it has not been found and is not on record in our Court House. But a small part of the deeds executed in the 18th century were recorded. Those from Joseph Pennock to Michael and Ezekiel Harlan are among those not recorded, but when Ezekiel sold the remainder of his tract to his son-in-law, Daniel Webb, in 1727, the survey shows that two acres had been cut off, and this last conveyance was placed on record.

When members of the Society of Friends have migrated to new territory they remain members of their former congregations until transferred by certificate or a new meeting has been established by a superior meeting. In the latter case the new meeting would most naturally be subordinate to the one from which the greater number of settlers had come. Thus when Nottingham Meeting, on the border of Maryland, was established about 1701, it was considered a branch of Concord Monthly Meeting, although the territory of Newark Monthly Meeting lay between.

The majority of the settlers at Nottingham were from Concord Monthly Meeting, but it is a question whether those who formed the new meeting at Kennet had mostly been members of Newark Monthly Meeting. I suspect that the Harlans were the deciding element which took the allegiance from Concord to Newark.

Birmingham Meeting, a branch of Concord Monthly Meeting, lay on the eastward, beyond the Brandywine; to the north and west the territory was unoccupied, but changes came soon. That part of Kennet Township which now forms Pennsbury and a part of Pocopson was rapidly surveyed to settlers. William Penn had reserved a large tract to the westward of this, containing more than 30,000 acres, for two of his children, Letitia and William Penn, Jr. This embraced nearly all of the present Kennet, all of New Garden, and extended southward into New Castle County. The eastern half was patented to Letitia and the other to her brother. New Garden was soon taken up by Friends from Ireland, who, according to my friend, Albert Cook Myers, were led to migrate through the influence of James Logan, Secretary of Penn's interests here, and himself an Irishman, who spent several months among the Friends in Ireland with this object.

Some of these brought certificates of their membership to Newark Monthly Meeting, as follows:—John Miller and wife Mary, 4 Mo. 4, 1709; James Starr and wife, 4 Mo. 7, 1712; Margaret Ray, 1 Mo. 7, 1713; Edward Thompson, 3 Mo. 5, 1711; Thomas Garnett, wife Sarah, and brother Joseph Garnett, 3 Mo. 5, 1711; Joseph Sharp, 6 Mo. 4, 1711; Elizabeth Hobson, 9 Mo. 22, 1710; Francis Hobson, 2 Mo. 5, 1712; Joseph Hutton, 4 Mo. 7, 1712; Nehemiah Hutton, 11 Mo. 5, 1716.

Michael Lightfoot, 4 Mo. 7, 1712; John Wiley, 4 Mo. 7, 1712; John Sharp, 7 Mo. 6, 1712.

In 1713 a meeting was held at the house of John Miller and a meeting-house was probably erected the same year, and ever since known as New Garden Meeting. A year later Friends in the western part of East Marlborough obtained permission to have a meeting at the house of John Smith, which later became Londongrove Meeting.

In 1719 Friends in the Forks of Brandywine were allowed to hold a meeting among themselves, and this became Bradford Meeting.

By the establishment of these surrounding meetings the membership of Old Kennet was limited to more or less definite lines for many years. It might be stated here that Newark Meeting gradually dwindled away by deaths and removals until it was discontinued about 1754. This, with Centre Meeting and that at Hockessin, established about 1730, appear to have united in the capacity of a preparative

meeting which continued to bear the name of Newark after the meeting of that name ceased to exist.

These meetings were constituents of Chester (later Concord), Quarterly Meeting until 1758, when the latter was divided and Western Quarterly Meeting established at Londongrove.

At the latter, held 5 Mo. 19, 1760:—"Friends of Newark Monthly Meeting Request that the name thereof may be altered from Newark to that of Kennet, as no Meeting thereaway is now held to make the former name applicable. It is therefore agreed that the name of it be Kennet Monthly Meeting till further Direction."

With the establishment of Marlborough Meeting, in 1801, and that at Kennet Square, in 1814, the membership of Old Kennet was reduced; and again in 1851 by the defection of those known as "Progressive Friends," founders of Longwood Meeting.

We are told that the meeting-house was enlarged in 1719 and again in 1731, but we have very little history to relate of the building. It was sometime during the thirties of the 19th century, when some repairs were being made, that the old "gambrel roof" was changed to the present style; the doors at the east and west ends were formerly wider than at present, and there were fireplaces at each end.

At a meeting held 3 Mo. 11, 1773:—"William Harvey, Thomas Gibson and James Bennett are appointed to Serch the Records of our Monthly Meeting and Transcribe such Parts of them as they may think necessary to be sent to the Quarterly Meeting for the Compleating of the History of the Settlement of Friends Meetings in this Province and they to Transmitt the same to Next Quarterly Meeting."

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#### TITLE TO KENNETT MEETING PROPERTY

The farm of 200 acres, from which the meeting lot was taken, was conveyed by Joseph Pennock to Ezekiel Harlan in 1706, and when the latter conveyed the farm to Daniel Webb, November 10, 1727, the description indicated the location of the meeting property.

At Mo. Mtg., 10 Mo. 2, 1721:—"The Deed of Kennett Meeting House being in the possession of Gayen Miller, and the Bond securing the same for the service of the



people called Quakers left in the hands of William Levis."

At Mo. Mtg. 11 Mo. 7, 1748/9:—"Report is made to this meeting that the Deeds belonging to Kennett Meeting house & Ground is lodged with Thomas Carleton who is to keep them till further order.

3 Mo. 12, 1778:—"Caleb Peirce, William Lambourn, Thomas Carlton Junr., Amos Harvey, John Parker, John Lambourn, Enoch Wickersham & James Bennett are appointed to have the care & Trust of ye Title to the Land belonging to Kennett meeting-house; to whom Robert Lewis & William Harvey are desired to convey the same."

Search has been made for the old deeds without success. Ezekiel Harlan doubtless executed the first to trustees named by the meeting. The first conveyance placed on record is dated 3 Mo. 23, 1778, and was made between Robert Lewis, late of Kennet, yeoman, but now of the City of Philadelphia, merchant, and William Harvey, of the township of Kennet, yeoman, formerly called William Harvey the younger, of the one part, and Caleb Peirce, of East Marlborough; William Lamborn, of the same; James Bennett, of Pennsborough Township; Thomas Carlton, Junr., of Kennet; John Lamborn, of the same; Enoch Wickersham, of East Marlborough; John Parker, of Marlborough, aforesaid, and Amos Harvey, of Pennsbury, of the other part.

This recites a conveyance from William Horn, of the township of Birmingham, and Elizabeth, his wife, 10th of 1st Mo. 1742/3, to Joseph Mendenhall, of Kennet; William Levis, of same; Robert Lewis, of same; John Way, of same; William Harvey, the younger, of same, and John Marshall, of Bradford (all yeomen), of a certain messuage and piece or parcel of land in Kennet, containing two acres.

And the said Joseph Mendenhall and others, by a deed poll dated 12th of 1st Mo. (March) 1742/3, declared that the premises were conveyed to them by direction of the monthly meeting of the people of God called Quakers and known by the name of New Ark Meeting held at New Ark. in the county of New Castle and at Kennet within the county of Chester; and that the indenture was so made or intended in Trust to the intent only that they or such or so many of them as shall continue in unity and religious fellowship with the said people and remaining members of the said monthly meeting should stand and be seized of the

said Message "for the benefit use and behoof of the poor people of the said Quakers belonging to the said people for ever, and for a meeting House for the use and service of the said people and for a place to bury their Dead; wherein it is provided that neither they nor any of them nor any other person or persons succeeding them in the said Trust who shall be declared by the members of the said monthly meeting for the time being to be out of unity with them shall be capable to execute the said trust or stand seized to the uses aforesaid nor have any right or Interest in the said premises while they should so remain; but that in all such cases as also when any of them or others succeeding them in the trust aforesaid should happen to depart this life then it should and might be lawful to and for the said members in their monthly meeting as often as occasion should require to make choice of others to manage and execute the said trust in stead of such as shall so fall away or be deceased."

"Joseph Mendenhall, William Levis, John Way and John Marshall are since dead, whereby the trust aforesaid and the Estate of Inheritance of and in the said message and piece or parcel of Land and premises wholly devolves and is now vested in the said Robert Lewis and William Harvey by right of survivorship."

A declaration of trust by the new trustees follows the above.

The survey begins at a stone in the line of Michael Harland, thence N. 61 E. by the same 40 perches to a stone; N. 29 W. by land of Ezekiel Harlan 8 perches to a stone; S. 61 W. by same 40 perches to a stone, and S. 29 E. 8 perches to the beginning; containing two acres. (Deed Book H. 3, p. 400.)

It is difficult to understand why, in 1742, the title was vested in William Horn *and wife*. Possibly her first husband, Thomas Hope, had been a trustee, and she was considered his heir.

It being thought desirable to enlarge the grounds around the meeting-house, other two acres were obtained by a deed dated 29th of 3d Mo. 1784, from Jesse Harry, Ezekiel Webb, and James Bennett, all of the County of Chester, Trustees appointed by will of Daniel Webb, of Kennet; Mary Harry, wife of Jesse, Daniel Webb, Thomas Webb, Eli Webb, John Lamborn and wife Naomi, Nathan Johnson and wife Ruth, Samuel Harlan and wife Orpha, chil-

dren of Daniel Webb. These conveyed the land to Caleb Peirce, William Lamborn, Thomas Carleton, Junr., Enoch Wickersham, John Parker and Amos Harvey, trustees already in possession of the first purchase, for £15.

Beginning at a stone on the north side of the great road towards Chester, a corner of Kennet Meeting House land; S. 57 W. by said road 2 perches to a stone; N. 33 W. 15.3 perches to a stone; N. 57 E. 42 perches to a stone; S. 33 E. 7.3 perches to a stone, a corner of the Meeting House land; S. 57 W. by the same 40 perches to a stone; S. 33 E. 8 perches to beginning. (Deed Book X. 2, p. 523.)

On the 30th of 7th Mo. 1825, all the trustees mentioned in the deeds of 3d Mo. 31st 1778, and 3d Mo. 29th 1784. for the two lots of two acres each were deceased, except Enoch Wickersham, of East Marlborough, and John Parker, of Pennsbury. These executed a new deed of trust to Caleb Mendenhall, William Harvey and Stephen Webb, of Pennsbury; William Walter, of Kennet; John Parker, Junr., of Pennsbury; Benjamin Taylor, of Kennet; Ellis Webb and Isaac Mendenhall, of Pennsbury. (Recorded in Y. 3, p. 204.)

At Mo. Mtg. 8 Mo. 2. 1825: "The friends appointed report that the Deed of Trust for the Land occupied by Kennett meeting has been Executed and forwarded to the proper office for recording. They propose that the title papers be placed in the hands of Stephen Webb, with which the meeting occurs.

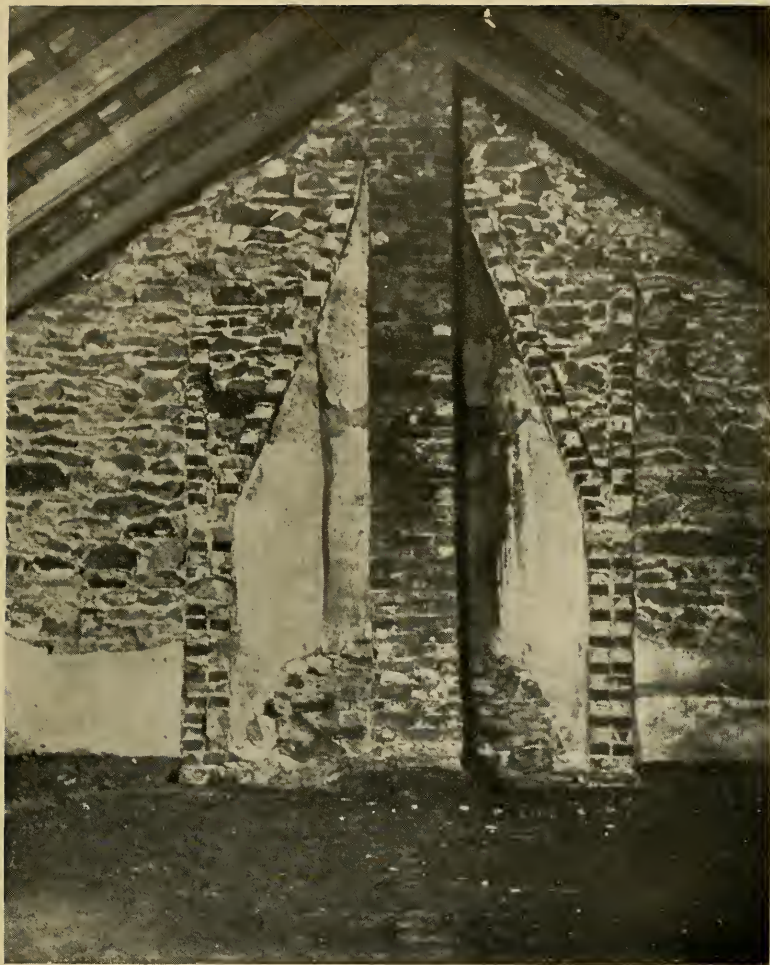
Of the trustees appointed in 1825, Stephen Webb, William Walter, John Parker, Jr., and Ellis Webb, took the Orthodox side in the division of 1827, and doubtless retained the deeds made up to that time.

On 9th Mo. 14, 1843, a new deed of trust was executed, by which Caleb Mendenhall, William Harvey and Isaac Mendenhall conveyed the premises to Ellwood Mendenhall, Josiah Wilson and Israel Way, of Pennsbury; Isaac Harlan, Enoch Passmore and Pennock Way, of Kennet.

This document recites the preceding one and states that of the former trustees Stephen Webb, William Walter, John Parker, Jr., and Ellis Webb had fallen away so as to be out of unity with the said meeting, and Benjamin Taylor was since deceased. (Z. 4, p. 6.)

Up to this time the trustees had been appointed by and in behalf of the monthly meeting, but by a minute of the





FIRE PLACE (In Attic)



latter, dated 9th of 12th Mo. 1873, the preparative meeting was directed to appoint new trustees.

Deed of trust, 30th of 12th Mo. 1873: Elwood Mendenhall, Jacob Huey, Isaac Harlan and Pennock Way, of Kennet, and Enoch Passmore, of Kennet Square, to Lydia J. Harlan, Samuel D. Chandler, Edward T. Harlan, Ruth Ann Huey, Hannah Mary Windle, Davis Huey and Hannah Mary Harlan, of the township aforesaid; Milton Walter, of Pennsborough Township, and Wills Passmore, of Christiana Hundred, Del.

This recites the deed of 1843, and states that Josiah Wilson had fallen away and been disowned, and Israel Way deceased. The two purchases are separately described as in the original deeds. (K. 8, p. 393.)

#### CALDWELL

Vincent Caldwell came from Derbyshire, Eng., bringing a certificate, dated 1-24-1699, to Darby Monthly Meeting, of which for some time he was a member. Though a young, unmarried man, he was a preacher of some note, and during his sojourn at Darby made a religious visit to Maryland with the approbation of the meeting. In 1703 he was married to Betty Peirce, b. 9-18-1680; d. 10-27-1757; eldest child of George and Ann (Gainer) Peirce, of Thornbury Township. They declared their intentions at Concord Mo. Mtg. 7-23 and 8-11-1703, "they appearing in much plainness and simplicity as becometh truth."

They settled in the eastern part of Marlborough soon after marriage. In 1707 he obtained a certificate to visit meetings in Maryland and towards the Southward, and again in 1711 to visit Friends in Maryland, Virginia and Carolina. On 7-30-1715, he received a certificate to visit Barbadoes and some other of the Western islands, and on 7-6-1718, one to visit some parts of the Caribbee Islands. His death occurred in 1720, in the 45th year of his age, and a brief memorial of him was published in a collection of such biographies, in 1787. His wife did not marry again, though she survived him thirty-seven years, having removed to Wilmington a short time before her death. She lived an exemplary life, attending strictly to her religious duties, and towards its close appeared in the ministry.

Children of Vincent and Betty Caldwell:

Ann, m. 5-19-1757, at Wilmington, to Thomas Gilpin, as his 3d wife.

Betty, b. about 1705; d. 12-15-1775; m. 8-28-1724, Joel Baily, Junior.

Mary, m. 1729, Joseph Gilpin, Jr.

Hannah, m. 10-5-1733, John Marshall.

Ruth, m. 2-7-1737, George Gilpin, brother to Thomas and Joseph.

#### CARLETON

Mark Carleton, of Ballylickbro, son of Thomas and Isabella (Mark), Carleton, formerly of Mosedale, in the County of Cumberland, England, was married 11-25-1698, to Susanna Watson. They removed from Ireland to Pennsylvania in 1711, producing a certificate of removal dated 4th Mo. 5th, to Philadelphia Monthly Meeting, 8-25-1711. Mark Carleton apparently died soon after this and in 1713 his widow married Richard Parks, a settler in Kennet Township, Chester County, afterward of Goshen Township, where he died 1733. Susanna Parks, his widow, m. 7-17-1735, John Fincher.

Mark and Susanna Carleton appear to have had at least four children:

Elizabeth, m. 12-13-1722, at Kennet Meeting, to William Whitaker.

Mary, m. 4-16-1725, at same, to Robert Mills.

Thomas, b. 9-18-1699, at Ballyhakin, near Edenderry, Ireland.

Phebe, m. 1-15-1729/30, at Christ Church, Philadelphia, to Timothy Spencer.

John Carleton, perhaps also a child, was admitted into membership at Kennet Meeting, 11-7-1726/7. No further record of him.

Thomas Carleton produced a certificate, 12-4-1720/1, from Philadelphia to Newark Mo. Mtg., and settled in Kennet. He married, 3-20-1730, at Kennet Meeting, Hannah Roberts, b. 5-17-1689; d. 5-6-1758; widow of Robert Roberts and daughter of William and Mary Howell, of Haverford, and of Cheltenham. She was recommended as a minister 7-3-1748, and was appointed by the women's Mo. Mtg. to get their minutes recorded, which was done by her husband. Thomas was recommended as a minister

6-4-1744, and appointed clerk of the Mo. Mtg. 10-3-1748, in the room of Joseph Mendenhall, deceased. The minutes for many years were recorded by him and he was almost constantly employed about the affairs of the meeting. He died 9-30-1792.

Children of Thomas and Hannah Carleton:

Susanna, b. 3-29-1731; m. 5-1-1766, Michael Harlan, at K. Mtg.

Thomas, b. 8-21-1732; d. 6-26-1803.

Thomas Carleton, Jr., was married 10-26-1757, at Kennet Meeting, to Lydia Gregg, b. 5-28-1758; d. 3-29-1785; dau. of Thomas and Lydia Gregg, of Kennet. They had ten children:

Hannah, b. 5-28-1758; d. 3-29-1785; m. 7-1-1784, Wm. Passmore.

Dinah, b. 11-30-1759; m. 1784, Jesse Peirce.

Martha, b. 5-2-1761; m. 11-20-1777, James McFadgen.

Mark, b. 7-2-1763; m. 1793, Beulah Mendenhall.

Sarah, b. 4-26-1765; d. 5-21-1765.

Samuel, b. 2-5-1767; m. Rebekah Harlan, by license of 11-6-1794.

Thomas, b. 9-28-1770; d. 9-30-1771.

Lydia, b. 7-7-1772; m. 11-28-1793, Abner Mendenhall.

Thomas, b. 7-4-1775; m. 1798, Hannah ———.

Caleb, b. 10-28-1776; d. 5-25-1791.

#### COX

At Mo. Mtg. 7-4-1708: "A certificate being produced to this meeting by John Cox, a friend, lately Come from Ould England, which said Certificate being Read is Excepted of by this meeting."

This does not indicate what family he brought with him, yet it appears from other entries that he had a wife, Rachel, and daughter, Sarah, who married Thomas Leech, about 1712. A Joseph Cox was disowned, 11-5-1716, for marriage out of meeting. Amy Cox married John Allen in 1719, and John Cox, Jr., married Hannah Jenkins, 1720.

Richard Cox, supposed son of John and Rachel, received a certificate to Gwynedd Monthly Meeting, in order to marry Margaret Potts, which marriage was accomplished 3-26-1712. They resided in Kennet and had children: Anna, Sarah, Richard, Jonathan, Joseph, Benjamin and



John. About 1728 they removed to Gwynedd Mo. Mtg., and Richard died in Vincent Township, Chester Co., about 1762.

Their son, Benjamin Cox, b. 2-18-1723, married Elizabeth Watson, and resided in Providence Township, Montgomery Co., and had children: Richard, Margaret, Jonathan, William, Joseph, Hannah, Mary, Sarah, Benjamin and John. Their son William, b. 12-21-1751, m. at Goshen Meeting, 6-15-1780, Lydia Garrett, and settled in Willistown Township. Of his ten children John was the 4th, b. 3-12-1786; d. 2-22-1880; m. 1st, Phebe Hall, and a 2d time, 9-11-1823, to Hannah Pennell, widowed daughter of Jacob and Hannah Peirce, of East Marlborough. About 1827 they removed from Willistown to E. Marlborough, and their home, near Longwood Meeting, was a very important station on the Underground Railroad, and a place of entertainment for such reformers as William Lloyd Garrison, Charles C. Burleigh, Lucretia Mott, Fred. Douglas, Theodore Parker, and many others.

#### FEW

Richard Few and wife, Julian, were early settlers in Chester County, and came from Market Lavington, in Wiltshire, Eng. He died in or before 1689.

Isaac Few, son of Richard, married in 1699, Hannah Stanfield, sister to the wife of Thomas Hope and daughter of Francis and Grace Stanfield, settlers in Marple. Isaac and wife settled in Kennet prior to 1709, and on November 25, 1709, he purchased 200 acres there, from Mary, Widow of William Huntley and sister to Hannah Few.

The children of Isaac and Hannah Few were Richard, b. 2-26-1700; m. Betty Booth, 1728; Isaac, b. 5-20-1701; m. Jane Evans, 1732; James, b. 12-28-1703; m. Dorcas Matthews, 1725; Elizabeth, b. 12-2-1705; m. ——— White; Daniel, b. 1-25-1706; m. Esther Howell, 1734; Joseph, b. 6-20-1708; m. Mary Aston, 1733; William, b. 5-16-1714; Francis, b. 6-13-1719; Samuel, b. 1-25-1722.

#### SAMUEL HALL

Was probably the son of James and Hannah Hall, early settlers in Bucks Co., Pa., where James died soon after his arrival. The widow appears to have married Henry Giles and removed to Philadelphia. A daughter, Susanna Hall,

married at Philadelphia Meeting, 10-28-1704, Silas Pryor, of Chester County, and they settled in Kennet.

Samuel Hall also appears in Kennet, but his record in connection with the meeting is brief. A complaint was brought to the monthly meeting, 7-6-1707, but it is not stated what he had done. He was disowned a month later. As his children were baptized at the Swedes' Church, Wilmington, it may be surmised that his marriage to a member of that church was the crime. The name of his wife was Anna Elizabeth, and the fact of her having two names in that day is strong evidence that she was not of English blood. Samuel appears to have owned land at Kennet Square. He died in 1738, leaving wife and twelve children: Mary, wife of Robert Whitacre; Sarah, wife of David Bailey, of Fallowfield; Phebe, wife of Calvin Cooper, of Sadsbury; Elizabeth, wife of Robert Whiteside; Hannah, Dinah, Sussana, Margaret, George, Samuel, James and Charles. The last named married Sarah Taylor, and is the only one whose descendants are known to have remained in the neighborhood.

#### GEORGE HARLAN

"Ye sonne of James Harlan of Monkwearmouth was baptized at Monkwearmouth (Co. Durham) in Old England ye 11th day of 1 mo. 1650."

George Harland of the Parish of Donnahlong, Co. Down, Ireland, and Elizabeth Duck, of Lurgan, Co. Armagh, were married "at the house of Marke Wright in ye Parish of Shankell," 9 Mo. 17, 1678. Records of Lurgan Mo. Mtg. They came to Pennsylvania about the year 1687.

Children:

Ezekiel, b. 7-16-1679; d. 1731; m. Mary Bezer, 1700/1, and Ruth Buffington, 1706.

Hannah, b. 2-4-1681; m. Samuel Hollingsworth, 1701.

Moses, b. in Ireland, 12-20-1683; m. Margaret Ray, 1712.

Aaron, b. 10-24-1685; m. Sarah Heald, 1713-14.

Rebekah, b. in Pennsylvania, 8-17-1688; m. William Webb, 1-22-1709/10.

Deborah, b. 8-28-1690; m. Joshua Calvert, 1710.

James, b. 8-10-1692; m. Elizabeth , 1716.

Elizabeth, b. 8-9-1694; m. Joseph Robinson, 1713.

Joshua, b. 11-15-1696/7; m. Mary Heald, 1719.



10-7-1687: George Harlan is ordered to inquire into Henry Hollingsworth's clearness of marriage engagements when he was about to go to Ireland. 10-7-1689: George Harlan requests there may be a meeting on the other side of Brandywine this winter season (Centre), which is granted. He was appointed representative to the Yearly Meeting at Burlington, 6-2-1690. Later removed further up the Brandywine, but remained a member of Centre Mtg. Died 1714.

Ezekiel Harlan married Mary Bezer, dau. of William and Sarah Bezer, from Wiltshire, and a 2d wife, Ruth Buffington, dau. of Richard Buffington, from Buckinghamshire. He settled on the land immediately north of the meeting-house land, and must have conveyed this to Friends, but the deed has not been found. He made his will November 14, 1730, "being about to take a voyage into old England." Tradition says he went to get a large sum of money which he inherited. He became the owner of other lands in Kennet.

Children:

William, b. 9-1-1702; m. Margaret Farlow, 12-14-1721, at Kennet Mtg.

Ezekiel, b. 5-19-1707; m. Hannah Oborn, 10-23-1724.

Elizabeth, b. 6-6-1713; m. William White, June 8, 1728, Swedes' Ch.

Mary, b. 4-12-1709; m. Daniel Webb, 9-8-1727, at K.

Joseph, b. 6-4-1721; m. Hannah Roberts, 3-21-1740, at K.

Ruth, b. 1-11-1723; m. Daniel Leonard, 3-28-1740, at K.

Benjamin, b. 8-7-1729; d. at sea, about Aug. 4, 1752; unnm.

#### MICHAEL HARLAN

"Came from the North of Ireland with his Brother George about the year 1687, and ye beginning of the year 1690 he married Dinah ye Daughter of Henry Dixon and settled first Near ye Center Meeting house in Christiana Hundred & County of New Castle on Delaware and afterwards removed into Kennett in Chester County where they Lived many years haveing the following Issue (viz.)

"George ye son of said Michael & Dinah Harlan was born ye 24th day of ye 4th mo. 1694; about ye 2d hour fore day.

"Abigail ye Daughter of said Michael & Dinah Harlan was born ye 23d day of ye 9th mo. 1692; after night.

"Thomas ye son of said Michael & Dinah Harlan was born ye 24th day of ye 4th mo. 1694; about ye 2d hour after noon.

"Stephen ye son of said Michael & Dinah Harlan was born ye                    day of ye 2d mo. 1697; about noon.

"Michael ye son of Michael & Dinah Harlan was Born ye 7th day of the 2d mo. 1699: about ye 8th hour in ye evening.

"Solomon ye son of Michael & Dinah Harlan was Born ye 7th day of ye 10th mo. 1701: about ye 7th hour in ye morning.

"James ye son of Michael & Dinah Harlan was born ye                    day of the                    mo. 1703: about ye 5th hour in ye morning.

"Dinah ye Daughter of Michael & Dinah Harlan was born ye 23d day of ye 8th mo. 1707: about 10th hour at Night."

Michael Harlan settled just south of the Old Kennett Meeting about 1700, where he purchased 300 acres of land from Joseph Pennock by deed of October 13, 1706. This tract he conveyed to his son Thomas Harlan, 25th of April, 1724, and removed to Londongrove Twp., near the present village of Chatham, where he died in 1729. To his son, Solomon, he devised the homestead there, and the latter, dying in 1732, unmarried, gave it to his brother, James, subject to his mother's maintenance during life.

George Harlan, son of Michael, married Mary Stuart, widow of Alexander Stuart and daughter of Joel Baily, and settled on the Brandywine in Newlin Twp. She was born 9-10-1688, and died in 1741. They were married 12 Mo. 1715/6, and George died in 1732, leaving seven children.

Thomas Harlan married about the 7th Mo. 1720, Mary Carter, dau. of Robert Carter, of Marlborough. In 1741 he declined the attendance of meetings and was disowned by Friends.

The children of Thomas and Mary Harlan, of Kennet, were Isaac (m. Hannah Few, dau. of James and Dorcas), Abigail, Thomas, Lydia, Anne and Susanna.

Children of George and Mary (Baily), Harlan.

John, m. 4-5-1740, at Kennet Meeting, Sarah Wickersham.

Rebecca, m. about 1741, Stephen White.

Dinah Harlan, m. about 1739, Robert Davis, of Kennet.

Hannah, m. about 1741, Joseph Martin, of West Bradford.

Joel, b. 11-10-1724; d. 9-3-1796; m. 10-16-1746, Hannah Wickersham, sister to Sarah; dau. of Thomas Wickersham, Jr. She was born 5-5-1723; died 12-15-1811.

Michael, twin with Joel, d. 10-15-1806; m. 5-1-1766, at Kennet Meeting, Susanna Carlton, b. 3-29-1731. They settled in West Marlborough.

George, d. in West Marlborough about 1813; m. Susanna Harlan, dau. of Ezekiel and Hannah (Oborn), Harlan.

Children of Michael and Susanna (Carleton), Harlan.

Hannah, b. 1768; d. 1-8-1839; m. 2-10-1790, Aaron Baker.

Sarah, d. 12-21-1840 (?); m. 4-10-1807, Obadiah Bon-sall.

Mary, b. 6-25-1772; d. 11-25-1815; m. 12-11-1793, Aaron Skelton.

Susanna, d. about 1810; m. 4-8-1800, Thomas S. Walton.

Joshua Harlan, youngest son of George and Elizabeth, married in 1719, Mary Heald, dau. of Samuel and Mary. He died in Kennet in 1744. They had seven children:

Deborah, b. 11-15-1720; m. Thomas Evans.

Joseph, b. 5-17-1723; m. Edith Pyle.

Sarah, m. James Pyle, 2 Mo. 1748.

Samuel.

Caleb.

Rebecca.

Joseph Harlan, son of Joshua, married about 1748, Edith Pyle, b. 3-2-1726; dau. of Samuel Pyle and Sarah Pringle, of Kennet. For their marriage by a magistrate they were disowned 8-7-1749.

Samuel Harlan, b. 8-3-1756; d. 7-26-1818; son of Joseph and Edith; m. 1778, Orpha Webb, b. 4-25-1760; d. 2-5-1786; dau. of Daniel and Christian Webb, of Kennet. Second m. 6-28-1787, at Kennet Meeting, to Elizabeth Passmore, b. 4-9-1759; d. 9-9-1850; dau. of Enoch and Mary Passmore, of Kennet. By the first he had four children, and by the second, six.

Children of Samuel Harlan, by two wives.

Sarah, b. 12-22-1779; d. 7-31-1835, unmarried.

Joseph, b. 9-10-1781; d. 8-2-1859.

Hannah, b. 9-29-1783; d. 10-27-1783.

Orpha, b. 4-21-1785; d. 3-11-1786.

Mary, b. 12-28-1788; d. 8-22-1850; unmarried.

Enoch, b. 11-30-1790; d. 9-8-1796.

Edith, b. 5-5-1793; d. \_\_\_\_\_; m. 10-16-1817,

Thomas Jenkinson.

Samuel, b. 4-23-1796; d. \_\_\_\_\_ 1860.

Elizabeth, b. 2-6-1798; m. 4-11-1822, George F. Gilpin.

George P., b. 6-26-1799; d. 7-31-1878.

George P. Harlan, m. 4-5-1832, at Middletown Meeting, Delaware Co., Eliza T. Thatcher, b. 11-6-1811; d. 2-6-1860; dau. of Joseph and Mary (Marshall), Thatcher, of Aston Township. Second m. 9-19-1861, at her home, to Lydia James, b. 9-17-1812; d. 12-17-1898; widow of Curtis James, of E. Marlborough, and dau. of William and Sarah (Marshall), Harvey. They resided just westward of the Old Kennet Meeting-house. Issue by first wife:—

Mary Elizabeth, b. 6-21-1838; m. 9-30-1858, Henry Lam-born.

Edward T., b. 1-3-1841; m. 9-28-1865, at her father's, to Hannah Mary Passmore, b. 2-2-1843; dau. of Thomas and Eliza (Scott), Passmore, of Newlin Township. They had issue, Marion Eliza, b. 8-3-1866; d. 8-29-1882: Almira P., b. 10-29-1868.

George Passmore, b. 4-29-1843; d. in Philadelphia, 4-6-1895; m. Ellen M. Entriken, b. 4-21-1847; dau. of Samuel S. and Minerva Entriken, of East Bradford.

#### WILLIAM HARVEY

Was born 9<sup>th</sup> Mo. 5, 1678, in the parish of Lyd (or Lye?), in Worcestershire, whence he came to Pennsylvania in 1712, bringing the following certificate:—

“Whereas William Harvey of this City, mallster, hath signified unto us his Intention of Removing to pensilvania and Desiring a Certificate. These are to certifie whom it may concerne that During his Residence here wch was for pretty many years he was of a sober life and conversation and walked orderly amongst us and was always so to ye best of our knowledge and do hope he will behave himselfe

blamelessly where he coms so shall conclude Desiring his welfare in all Respects."

"From our Monthly Meeting held in Worcester by adjournment ye 8th of ye 12th mo: 1712. John Wood, Cornelius Harrison, Tho: ford, Tho: Cox, Wm. Catterill, John Gould, Tho: Gould, James Pardoe and others."

He married, in Philadelphia, 6 Mo. 12, 1714, Judith Osborn, born at Bilson in Staffordshire, 1683, widow of Peter Osborn, who had come over on the same vessel with William Harvey. In 1714 he purchased from the heirs of Peter Dicks 300 acres of land in Kennet (now Pennsbury), on the Brandywine, for £75, receiving a deed for the same April 9, 1715. His death occurred 6 Mo. 20, 1754, and that of his wife 5 Mo. 1, 1750. They had five children.

Hannah, b. 6-18-1715; m. Jacob Way.

William, b. 2-9-1717; d. 4-24-1813; m. Ann Evitt, 8-28-1741.

Isaac, b. 9-21-1718; d. 11-3-1802; m. 2-23-1740, Martha Newlin.

Amos, b. 10-3-1721; m. Keziah Wright, 5-6-1752.

James, b. 6-21-1723; d. 10-9-1784, leaving no issue.

William Harvey, Jr., was appointed a trustee of Kennet Meeting property in 1742. His wife was the daughter of Francis Evitt and was born at Long Compton, in Warwickshire; was recommended as a minister by Concord Monthly Meeting, 3-7-1739, and died 5-10-1790. They had children:—

Judith, b. 9-3-1742; m. Francis Lamborn.

William, b. 6-3-1744; m. Susanna Pusey and Mary Chandler.

Amos, b. 4-7-1749; d. 4-15-1825; m. Hannah Pusey.

Peter, b. 10-20-1751; d. 9-13-1824; m. Jane Walter.

Caleb, b. 1746; d. aged seven weeks.

Hannah, wife of Amos Harvey, was the daughter of Joshua and Mary (Lewis) Pusey, and was born 4-21-1752; d. 3-31-1807. They had children:—

Joshua, b. 11-26-1769; m. 5-23-1793, Susanna, dau. of Amos House.

Ellis, b. 7-1-1771; d. 11 Mo. 1772.

Eli, b. 12-29-1772; d. 1-10-1840; m. Mary Painter and Rachel (Hollingsworth) Harvey.

William, b. 1-2-1775; d. 8-26-1850; m. Sarah Marshall.

Mary, b. 12-9-1779; d. 4-17-1839; m. Stephen Webb.



Ann, b. 5-31-1783; d. 8-28-1866; m. 3-14-1805, Jesse Sharpless.

Phebe, b. 6-17-1787; m. 7-23-1807, Evan C. Phillips.

Lydia, b. 11-19-1789; m. Joel Jones.

Hannah, b. 11-29-1793; m. John Phillips.

Joshua and Susanna Harvey, of Pennsbury, were the parents of five children:—

Pusey, b. 1-17-1794; d. 4-22-1851; m. Phebe Way 11-12-1818.

Ellis, b. 5-20-1796; d. 11-3-1870.

Sarah, b. 5-26-1798; d. 7-21-1885; m. George Pearson.

Townsend, b. 7-21-1804.

Joshua, b. 4-12-1810.

Pusey and Phebe (Way) Harvey were the parents of John, Hannah, Amos, Lea, Jacob W., Susanna, Mary W. and Sarah.

Jacob W. Harvey, b. 10-1-1826, m. in 1850, Maggie Nields. He has long been known as an educator, and in 1877 became county superintendent of schools; which position he filled for several years.

#### SAMUEL HEALD

Son of William and Jane (Dunbabin) Heald, was born 9-12-1668, in Mobberly, in Cheshire, England, and married Mary Bancroft, born at Eccleston in the same county, 5-13-1673; daughter of John and Mary Bancroft.

They brought a certificate to Philadelphia from the monthly meeting at Morley, in Cheshire, dated 10-3-1702. They settled in what is now Pennsbury Township, on the Brandywine, where Samuel died in 1736. They had eight children.

Sarah, b. 5-19-1692; m. in 1713, Aaron Harlan.

William, b. 2-20-1694; m. ——— Potts, 1719.

Mary, b. 10-15-1697; m. Joshua Harlan, 1719.

Jane, b. 5-9-1700; m. Edward Way, 1726.

Samuel, b. 7-22-1702; d. 1748; m. in 1727, Rachael ———, d. 1772.

Dinah, b. 12-15-1708/9; m. 2-16-1735, Martin Wilcox.

Jacob, b. 10-27-1711; m. about 1737.

Joseph, mentioned in his father's will.

One Joseph Heald was married in Sept. 1746, at the Swedes' Church, Wilmington, to Hannah Hild (?).

Joseph Heald was disowned by Kennett Monthly Meeting 6-1-1747, for marriage by a priest.

Jacob Heald, son of Joseph and Hannah, was born 3-25-1748; admitted to membership at Kennet 12-17-1772, and married 3-18-1773, at same meeting, to Mary Leonard; dau. of Daniel Leonard of East Bradford. She died 7-31-1805. They had six children:—

Hannah, b. 11-7-1773; d. 8-12-1820; m. 1-22-1795, John Way.

Ruth, b. 4-26-1775; d. 1-30-1838; m. Samuel Levis, 10-21-1813.

Joseph, b. 6-14-1777; d. 5-6-1823; m. Hannah Mendenhall 11-23-1797.

Lydia, b. 3-13-1799; d. 10-12-1863; m. Caleb Mendenhall 4-11-1816.

Mary, b. 6-21-1784; m. ——— Jefferis?

Orpha, b. 7-4-1787; d. 9-18-1874; m. George Passmore 9-24-1829.

Children of Joseph and Hannah Heald, New Castle Co., Del.

Caleb, b. 8-26-1798; d. 6-7-1885; m. Martha M. Scarlet 11-13-1828.

Jacob, b. 9-13-1800; d. 1-11-1887; m. Sarah Wilson 4-13-1826.

Eli, b. 1-14-1803.

Ruth, b. 3-24-1805; m. Haines Jackson 10-12-1826.

Mary Ann, b. 8-4-1807; m. 10-11-1827, Benj. Taylor; 2d Wm. Way.

Joseph, b. 1-1-1810.

Hannah, b. 7-3-1812.

John, b. 10-31-1814.

Orpha, b. 12-4-1817; m. 11-15-1838, Lewis Pyle.

Joshua T., b. 5-26-1821; d. 7-23-1887.

### JOHN HEALD

Was perhaps a brother to Samuel Heald. The name of his wife was Martha, who after his death (1740) was married 9-30-1743, at Kennett Meeting, to Richard Woodward, of West Bradford. John and Martha Heald were active members of the meeting. They had at least six children.

Mary, b. 6 Mo. 1707; m. 1-4-1724/5, William Passmore.

Thomas, m. 10-3-1723, Joanna Pryor, at Kennet Meeting.



Phebe, m. 2-19-1739, Isaac Yearsley and 5-8-1777, Samuel Osborn.

John, m. 3-23-1744, at Birmingham Meeting, Elizabeth Yearsley.

Martha, m. about 1731 Wilson.

Elizabeth, m. William Key.

Thomas and Joanna Heald had five children, Hannah, Susanna, Joseph, James and Lydia, who are mentioned in the will of their grandfather, John Heald. Some of these went to York Co., Pa.

#### HOPE

Thomas and John Hope, brothers, probably from Wiltshire, Eng., were passengers on the Unicorn, of Bristol, which arrived 16th of 10th Mo. 1685. Thomas Hope married early in 1697, Elizabeth Stanfield of Chester Monthly Meeting, and in 1703 requested a certificate from that meeting to Newark, which, however, was not produced at the latter until 1707. He died in Kennet in the spring of 1708, and having no children devised to his wife, Elizabeth, the plantation of 400 acres during life, and then to brother John Hope, who was to pay some legacies, including £5 to the use of Kennet Meeting. His widow married William Horn in the fall of 1709.

John Hope and Elizabeth Hobson were married in the fall of 1712, she having produced a certificate from Friends in Ireland dated 22d of 9th Mo. 1710.

The lands of John Hope were adjoining to the eastward of the Harlan tract on which the meeting-house had been built. The children of John and Elizabeth Hope were:—

Sarah, b. 6-22-1713; m. Stephen Hayes.

Thomas, b. 9-7-1714; d. 1749; m. in 1737 Elizabeth Boone.

John, b. 12-18-1716/7.

Elizabeth, b. 3-4-1719; m. George Harlan and David Logue.

Susanna, b. 7-25-1723; m. John Fred.

Amos, d. 1769; m. Anne ——— and left daughters Mary and Elizabeth.

Mary Boone, wife of Thomas Hope, was a near relative to Daniel Boone. They had children:—Thomas, b. 2-19-1738; m. his cousin Sarah Harlan: Deborah, b. 1-23-1741: William, b. 9-28-1743: Elizabeth, b. 7-7-1745: Mary, b. 4-22-1749.

## KEY

At a meeting of the Commissioners of Property 8, 22, 1705:

"John Key being the first born in Philada Petitions the Board yt according to the Propry's Promise, as is said, he may have a lott in the City and 500 acres of Land Granted him, being now of age. A Warrt from the Propry, dat. 26, 3 mo. 1683, appears for a lott to his Father, which they Say was laid Out in Mulberry Street. Ordered therefore that a Warrant be issued for resurveying the said Lott, but Nothing appearing for the aforesaid Pretended Promise of Land, 'Tis referred to the Propry."

Second Penna. Archives, xix 466.

5-22-1713: "Signed a Pattt to Jno Key for a Lott in Sassafras str., ordd 10ber 1705, dat. 20 Inst." (p. 562)

A warrant was granted to Robert Key for a city lot, dated 26th of 3d Mo. 1683. Also a warrant to John Key for a city lot 10, 10, 1705, and a return thereof dated 11, 12, 1705. A resurvey.

Third Archives, ii, 737-8.

Watson, in his *Annals of Philadelphia* (p. 494), says that he had seen the patent which was granted to John Key on account of his being the "first born," and that it was therein stated that the warrant of 3-26-1683 was intended for his use. The lot was on the south side of Sassafras (now Race) Street, between 4th and 5th Sts. He further states that John Key lived to a good old age in Chester County, and died in July, 1767, in his 85th year. When the Hospital was founded in 1755, he was present by request, to lay the corner stone. He was buried in Kennet graveyard.

## LEVIS

Samuel Levis, born 7-30-1649; son of Christopher and Mary Levis of Harby in Leicestershire, married 3-4-1680. Elizabeth Clator of Nottingham, Eng. They came to Pennsylvania in 1684 and settled in Springfield Township, (now) Delaware Co. They had seven children:—

Samuel, b. 12-8-1680; m. Hannah Stretch of Philadelphia.

Alice, b. 8-7-1682.

Mary, b. 8-9-1685; m. Joseph Pennock.

William, b. 7-8-1688; d. 2-11-1747.

Elizabeth, b. 10-20-1690; d. 10-10-1777; m. William Shipley.

Christopher, b. 10-27-1692; d. 2-3-1694.

Sarah, b. 6-31-1694; d. 10-26-1723; m. George Maris.

By deed of May 28th 1705 Samuel Levis purchased from his son-in-law, Joseph Pennock 515 acres of land in Kennet, and to this came his son William Levis, tradition says in 1708, but his certificate from Chester Monthly Meeting was not produced until 3-7-1720. William Levis and Elizabeth Reed, both of Kennet, were married 10-14-1720, at Kennet Meeting, and his father conveyed to him the 515 acres of land by deed of gift, Oct. 3, 1728. He and his wife were active and useful members of the meeting, serving as overseers, and Elizabeth was recommended as a minister 11-6-1738. They had six children.

Elizabeth, b. 8-30-1721; m. 6-13-1740, Jacob Janney.

Samuel, b. 9-18-1723; m. 7-6-1749, Elizabeth Gregg.

William, b. 12-3-1725/6; m. Jane Ogden and Martha Marshall.

Sarah, b. 6-31-1728; m. 11-19-1755, Samuel Hanson.

Mary, b. 2-10-1732; m. 9-2-1756, Thomas Hanson.

Lydia, b. 6-16-1734; m. 10-1-1761, John Lamborn.

Children of Samuel and Elizabeth Levis.

William, b. 5-17-1750; d. 10-21-1751.

Samuel, b. 12-12-1752; m. 10-21-1813, Ruth Heald.

Betty, b. 11-30-1754; d. 7-17-1759.

Sarah, b. 1-29-1757; d. 2-18-1836, unmarried.

Hannah, b. 7-30-1759.

Children of William and Martha Levis.

Elizabeth, b. 1-20-1750/1; m. 5-2-1771, Joseph Walter.

Hannah, b. 2-18-1754; d. 2-10-1834; m. 11-29-1792, Henry Hoopes.

Phebe, b. 11-6-1756; m. Isaac Peirce and Thomas Speakman.

William, b. 3-7-1759; d. 5-29-1784; m. Mary Lownes, 6-12-1782.

Martha, b. 7-16-1762; d. 10-23-1777.

Martha, the mother, d. 10-13-1804, at Henry Hoopes's.

#### MENDENHALL

Thomas and Joan Mendenhall, of Marriage Hill, in the parish of Ramesbury, Wiltshire, had children, Margery, Joan, Mary, John, Benjamin, Stephen, Moses, Aaron, and

possibly others. Margery was married 11-30-1675, to Thomas Martin. Joan was married 5-10-1681, to Dr. John Spiers of Lamborn Woodlands. The father was buried 5-5-1682. The name has been spelled in various ways, as Mynold, Minall, Mildenhall and Mindinghall.

John Minall, or Mendenhall, was born 8-30-1659; came to Chester County as early as 1683 and settled in Concord Township; married Elizabeth Maris and had children, George, John and Aaron.

Benjamin Minall, born 2-14-1662, is thought to have followed John to this country. Thomas and Margery Martin and Moses Mendenhall arrived on the "Unicorn" from Bristol, Thomas Cooper, commander, 10-16-1685. Mary Mendenhall came, perhaps, with John. She was married 2-17-1685, at Concord Meeting, to Nathaniel Newlin, subsequently the owner of Newlin Township. Moses returned to England, married and had several children.

Benjamin Mendenhall and Ann Pennell, daughter of Robert and Hannah Pennell, of Middletown Township, were married 2-7-1689, and settled in Concord Township, where he died 2 Mo. 1740, and she in 1749. They had children, Ann, Benjamin, Joseph, Moses, Hannah, Samuel, Rebecca, Ann 2d, Nathan and Robert.

Joseph Mendenhall, b. 3-17-1692, m. 8-30-1718, at Concord Mtg., Ruth Gilpin, b. 6-28-1697; dau. of Joseph and Hannah Gilpin, of Birmingham. They received a certificate to Newark Mo. Mtg. 12-2-1718, and settled in Kennet. He was a very active and useful member of Kennet Meeting, filling the position of overseer, recorder of minutes and marriage certificates, clerk of the monthly meeting from 1732 until his death in the fall of 1748, and in 1747 was appointed an elder in place of Ellis Lewis, who had removed to Wilmington. On 5-4-1747, "This meeting allows Joseph Mendenhall 5 shillings a year for Paper that he useth in ye service of ye meeting for 15 years past." He had seven children:—

Isaac, b. 8-13-1719; d. 8-18-1803; m. 8-31-1745, Martha Robinson.

Hannah, b. 11-24-1721; m. 3-23-1750, Daniel Gest.

Joseph, b. 3-16-1724; m. 3-21-1747, Rachel Robinson.

Benjamin, b. 2-8-1729; m. Hannah Wilson, dau. of John and Ruth.

Ann, b. 4-13-1732; d. 10-12-1769; m. Joseph Peirce, 1st cousin.

Stephen, b. 11-17-1733; m. 7-28-1758, Rebecca McColl-  
lock.

Jesse, b. 12-12-1735; m. 10-2-1756, Abigail Harry.

Of the above children Joseph and Benjamin removed  
to Wilmington, and their descendants write the name Men-  
dinhall.

Martha Robinson, wife of Isaac Mendenhall, was the  
daughter of Joseph and Elizabeth (Harlan) Robinson, of  
Christiana Hundred, and was born 11-28-1725; d. 5-21-  
1766. They resided in Pennsbury and had eleven children.

Joseph, b. 11-29-1746; m. Jane Collins; went to western  
Penna.

Isaac, b. 5-19-1748; d. 3-30-1810; m. Lydia Heald.

Betty, b. 9-22-1750; m. Henry Collins.

Thomas, b. 11-8-1752; d. 1-17-1827; m. Ruth Davis 10-  
30-1777.

Noah, b. 1-30-1754; m. Esther Stanley.

Benjamin, b. 7-28-1756; d. 7-29-1756.

Martha, b. 7-28-1756; d. 7-29-1756.

Dinah, b. 1-24-1758; d. 1-24-1759.

Aaron, b. 2-20-1760; d. 9-11-1827; m. Sarah Woollas  
11-10-1803.

Ruth, b. 7-19-1762; m. 5-16-1780, John Hague.

Caleb, b. 5-12-1764; d. 1-4-1766.

Children of Aaron and Sarah (Woollas) Mendenhall.

Ann, b. 10-27-1804; d. 3-9-1885; m. Stephen Darlington.

Isaac, b. 9-29-1806; d. 12-22-1882; m. Dinah Hannum.

Elwood, b. 1-8-1808; d. 4-2-1894; m. Sidney Cox.

Hannah, b. 4-2-1810; d. 9-26-1887; m. James Trimble.

Sarah, b. 11-17-1813; d. 4-9-1878; m. Chalkley Way.

Martha, b. 12-25-1816; d. young or unmarried.

Moses Mendenhall, b. 2-16-1694; son of Benjamin and  
Ann Mendenhall of Concord, was married at Concord  
Meeting, 4-18-1719, to Alice Pyle, b. 12-8-1692; widow of  
Jacob Pyle and dau. of John and Frances Bowater. Being  
"about to remove" they received a certificate to Kennet  
4-4-1722. He was a zealous member of Kennet Meeting  
and was recommended as a minister 2-2-1726. He was also  
appointed clerk 12-4-1726/7, in room of William Webb.  
His will was probated 2-8-1732.

Children of Moses and Alice Mendenhall:—

Alice, b. 2-16-1720; m. William Pennock 7-26-1739.

Caleb, b. 7-22-1721; d. 1746; m. 12-16-1742, Ann Peirce.



Phebe, b. 5-2-1724; m. 9-14-1744, Adam Kirk: 2d Joseph Pennock.

Moses, b. 2-23-1727; died young or unmarried.

Ann Peirce, wife of Caleb Mendenhall, was born 10-20-1718; dau. of Joshua Peirce and Ann Mercer, of East Marlborough. She was married again, 4-19-1758, at Kennet Meeting, to Adam Redd, born in Germany.

Children of Caleb and Ann (Peirce) Mendenhall.

Moses, b. 3-5-1744; d. 8-13-1821; m. Mary James 2-28-1771.

Caleb, b. 11-3-1746; d. 4-6-1825; m. Susanna James 4-26-1770.

The wives of these brothers were daughters of Aaron and Ann James, formerly of Willistown. Mary was born 10-31-1751; d. 12-10-1836. The marriages were at Kennet Meeting and they settled in Pennsbury.

Children of Moses and Mary Mendenhall.

Caleb, b. 12-10-1771; m. Betty Taylor.

Ann, b. 2-23-1773; m. Bennett Auger.

Joshua, b. 11-24-1774; d. 7-21-1792 (or 1798).

Samuel, b. 7-9-1776; d. 5-9-1777.

Susanna, b. 10-29-1777; m. Benajah Walker.

Catharine, b. 8-12-1779; m. 5-1-1800, Job Taylor.

Samuel, b. 12-19-1780; d. 12-19-1796.

Mary, b. 11-4-1784; m. Joseph Shugert.

Moses, b. 3-5-1788; d. 3-31-1788 (or 9).

Joseph, b. 11-18-1789; d. 12-18-1789.

Elizabeth, b. 5 Mo. 1791; d. 8-19-1834; m. Jacob Way.

Children of Caleb and Susanna Mendenhall.

Mary, b. 1-13-1771.

Moses, b. 9-15-1772; d. 2-11-1839; m. Rachel Woollas.

Emelia, b. 11-16-1774; d. 7-8-1801.

Benjamin, b. 3-31-1777.

Hannah, b. 1-5-1779; m. 11-23-1797, Joseph Heald.

Caleb, b. 1-1-1781; d. 9-6-1855; m. 4-11-1816, Lydia Heald.

Ann, b. 11-23-1782.

Eli, b. 10-6-1784.

#### GAYEN MILLER

Came from Ireland with wife Margaret, said to have been the dau. of Dr. Patrick Henderson of Scotland. I have not seen evidence of this beyond his naming a son Patrick.



He bought 200 acres in Letitia's Manor of Staineing, now Kennet Twp., at the site of Kennet Square, by deed of Aug. 17, 1702. He and Richard Parks were appointed overseers of Kennet Mtg. 2-4-1719. 8 Mo. 7, 1710: "Gayen Miller is to have New England Judged till ye next meeting."

3-4-1717: "The severall preparative meetings have appointed ffrriends to take care of burials; for Kennett Joel Bailey and Gayen Miller." He and others appointed 3-7-1720 to inspect the deed for Centre Meeting land. On 10 Mo. 2, 1721 the deed for Kennet Mtg. was in his possession. 2-4-1730: Gayen Miller and John Heald appointed to have oversight of burials.

6 Mo. 3, 1728: A certificate granted, recommending Margaret Miller to the meeting of ministers.

12-2-1711/2: "Margaret Miller and Elizabeth Horn are appointed to take the oversight of Malbaray and Kennet meeting to see that things are kept in good order."

4-2-1716: Margaret Miller and Ruth Harland are chosen overseers over Kennet meeting."

1-7-1719: Margaret Miller and Rebekah Webb, ditto.

9-2-1728: She and others appointed to visit families.

Gayen Miller died in 1742 and his wife in Jan. (11 Mo.) 1743/4.

Children.

James, b. 11-5-1696; d. 1752; m. Rachel Fred, 4-20-1721.

William, b. 8-30-1698; d. 1767?; m. Ruth Rowland, 7-30-1724.

Robert, b. 3-3-1703; d. 1761; m. Ruth Haines, 1725.

Sarah, b. 9-1-1704; d. 6 Mo. 1749; m. Joshua Johnson, 2-23-1724.

Mary, b. 2-7-1707; m. William Beverly, 2-22-1730.

Patrick, b. 12-28-1708; d. 1751; m. Patience Haines, 9-5-1735.

Samuel, b. 4-14-1711; d. 11 Mo. 1764; m. Margaret Halliday, 4-29-1732.

Elizabeth, b. 5-7-1713; d. m. Joseph Dickinson, 8-25-1732.

Joseph, b. 7-14-1715; d. 1742; m. Jane Kirk, 2-18-1738.

Benjamin, b. 6-4-1717; m. Martha Walter, 10-7-1738.

John, b. 11-6-1720/1; m. Margaret Smith, 8-28-1741.

George, b. 5-19-1723; m. Susanna Bird.

## PEIRCE

George Pearce (as he wrote it), of Winscom in the county of Somerset and Ann Gainer, of Thornbury in the county of Gloucester, were married 12-1-1679/80. They came to Pennsylvania as early as 1684 and settled in the township of Thornbury, to which he is said to have given the name in memory of his wife's former home. He was an overseer of Concord Meeting, and later an elder; but "by reason of his eage and he being thick of hearing," he requested to be released from the last appointment in 1722. He was married again, 4-16-1725, to Anne Pyle, a widow, with whom he removed to East Marlborough, in or before 1732, and there died, about 1734.

By his first wife he had ten children:—Betty, m. Vincent Caldwell: George: Joshua; see below: Ann, m. James Gibbons and William Pim: Margaret: Mary, m. Joseph Brinton: Caleb, m. Mary Walter: Gainer, m. Sarah Walter: Hannah, m. Edward Brinton: John, died in his minority.

Joshua Peirce, b. 1-5-1684, removed to Marlborough in 1711; m. 8-28-1713, at Concord Meeting, Ann Mercer, dau. of Thomas and Mary Mercer of Thornbury. Second m. 9-15-1722, at Concord Meeting, to Rachel Gilpin, b. 12-12-1695; d. 5-20-1676; dau. of Joseph and Hannah Gilpin of Birmingham. Rachel was appointed an elder for Kennet Meeting 7-2-1757. Joshua died 9-15-1752.

Children of Joshua and Ann Peirce.

George, b. 5-5-1714; d. 10-2-1775; m. 3-21-1740, Lydia Roberts.

Mary, b. 3-3-1717; m. 8-24-1739, William Cloud.

Ann, b. 10-20-1718; m. Caleb Mendenhall and Adam Redd.

By second wife, Rachel Gilpin.

Joshua, b. 1-22-1724; d. 7-13-1803; m. 2-13-1748, Ann Bailey.

Joseph, b. 10-16-1725; d. 3-9-1811; m. Ann Mendenhall.

Caleb, b. 12-2-1727; d. 10-12-1815; m. Hannah Greave.

Isaac, b. d. 1813; m. Hannah Sellers by N. J. license, dated 6-19-1759.

Children of Joshua and Ann (Bailey) Peirce.

Rachel, b. 7-7-1749; d. 7-29-1838; m. 4-28-1768, Samuel Marshall.

Joshua, b. 5-25-1751; d. 10-8-1841; m. Sarah Taylor.

Daniel, b. 11-1-1754; d. 7-27-1826; m. Isabella Harry.

Isaac, b. 4-4-1756; m. Elizabeth Cloud.  
Olive, b. 1-12-1758; died young or unmarried.  
Ann, b. 12-27-1766; d. 4-7-1848; m. Emmor Williamson,  
12-28-1791.

Caleb Peirce, son of Joshua and Rachel (Gilpin) Peirce, was married 10-22-1755, at Kennet Meeting, to Hannah Greave, dau. of Samuel and Sidney (Wynn) Greave, of Christiana Hundred, Del. She was born 8-11-1732 and died 6-24-1790.

Joshua Peirce devised to his son Caleb "that part of my plantation I now live on, containing 189 acres," since known as the Peirce's Park Farm.

Children of Caleb and Hannah (Greave) Peirce.

Caleb, b. 7-6-1757; d. 10-15-1796; m. Priscilla Wickersham.

Jacob, b. 4-4-1761; d. 10-1-1801; m. Hannah Buffington.

Joshua, b. 3-3-1766; m. about 1811, Susanna Bennett.

Samuel, twin with Joshua.

Sidney, b. 10-8-1770; d. 9-24-1811, unmarried.

The brothers, Joshua and Samuel, planted the well-known arboretum.

Children of Caleb and Priscilla Peirce, of Kennet.

Hannah, b. 9-26-1782; m. 10-17-1816, Joseph Harlan.

Ann, b. 6-24-1784; m. 10-8-1807, John Garretson.

Thomas, b. 8-4-1786.

Samuel, b. 6-3-1790.

James, b. 1-7-1792.

Gideon, b. 12-30-1793; d. 4-10-1877; m. Rebecca Lukens.

Sidney, b. 7-12-1796; d. 12-18-1824; m. Thomas Walter.

Children of Jacob and Hannah (Buffington) Peirce.

Jonathan, b. 3-30-1785; d. 1-31-1852; m. Hannah Darlington.

David, b. 1-0-1787; d. 1-15-1862.

Jacob, b. 1-8-1790; d. 12-19-1867.

Caleb, b. 5-15-1793.

Hannah, b. 11-12-1797; d. 4-15-1876; m. M. Pennell and John Cox.

Rachel, b. 9-9-1800; d. 8-20-1860; m. Robert Lamborn.

#### PENNOCK

Christopher Pennock of Cork, Ireland, married, about 1664, Dorothy Harwood, whose death occurred 5-4-1671. They had three children, John b. 6-24-1665, at Cork, and died there in childhood; Hannah, b. 6-14-1667, married

Abraham Gosling, in London; Sarah, b. 4-21-1669, married William Salway in Philadelphia.

Christopher married a second wife, Mary Collett, daughter of George Collett, of Clonmel, Ireland, in 1672, and it appears they came to Philadelphia as early as 1684. Tradition says that Christopher was in the service of William of Orange, at the Battle of the Boyne, in Ireland, 1690, but the evidence is that he was then a card maker in Philadelphia and a reputable member of the Society of Friends. For some reason his wife was not satisfied with their American home and returned to Ireland about 1685, doubtless taking her children with her. So far as known these were Mary, b. 3-12-1673; Nathaniel, d. 1697, without issue; Joseph, b. 11-18-1677. The mother died 2-3-1725, at Clonmel.

Christopher died in Philadelphia in 1700, at which time Joseph was in Ireland, but he had arrived at Philadelphia about the close of the year 1702, to look after the estate of his father and the lands which he had inherited from his grandfather, George Collett, who had purchased 5000 acres of unlocated land in Pennsylvania. Of this 500 acres were taken up surrounding the spot on which stands Kennet Meeting House. Another tract of 515 acres was located in Kennet Township, just south of the line of East Marlborough. Two or three other tracts were located on the "Street Road," and one of 1250 acres in West Marlborough.

Joseph Pennock was married May 3d, 1703, at the house of Samuel Levis in Springfield Township, by Friends' ceremony, before Jasper Yeates and Jeremiah Collett, Justices, to Mary Levis, b. 8-9-1685; d. 11-2-1747/8; daughter of Samuel and Elizabeth Levis.

(The marriage certificate was recorded in the first deed book of Chester County, but there has been some perplexity as to the year in which it is said to have occurred. It is given twice in figures and in the first instance it might readily be taken for 1703, but in the second it is distinctly 1705. The supposed figure 3 is of antique form and the recorder has doubtless mistaken it for a 5 in its second appearance.)

Joseph and Mary Pennock settled in West Marlborough, where, in 1738, they erected "Primitive Hall." They became active members of Londongrove Meeting and he was also a justice in the courts and for several years a member of Assembly. He died 3-27-1771.

They had twelve children:—Elizabeth, Samuel, William,

Mary, Joseph, Nathaniel, Joseph 2d, Ann, Sarah, Hannah, Levis and Alice.

The first child, Elizabeth, is said to have been born in Marlborough March 23, 1703. Prior to 1752 the year began March 25th, so that according to New Style the birth was on March 23d, 1704.

William Pennock, 3d child of Joseph and Mary, was born May 11, 1707. To him his father conveyed a tract of about 500 acres of land in East Marlborough, northeast of Kennet Square, extending from the Street Road to the Kennet line. He produced a certificate to Kennet, from New Garden Monthly Meeting, dated 11-25-1734/5. He was married 10-15-1736, at Londongrove Meeting to Hannah Chamberlin of Sadsbury, who died without issue. Second m. 7-26-1739, at Kennet Meeting, to Alice Mendenhall, b. 2-16-1720; daughter of Moses and Alice Mendenhall of Kennet. They had nine children:—

Moses, b. 11-23-1740; d. 6-20-1807; m. Grace Thompson.

Joseph, b. 11-6-1742; m. Hannah Buckingham and Jane Wilson.

Hannah, b. 6-13-1745; m. 5-8-1766, John Baily.

Phebe, b. 7-5-1747; d. 9-21-1821; m. about 1765, Jacob Way.

William, b. 2-29-1750; m. May 1773, Mary Martin.

Caleb, b. 9-28-1752; d. 11-25-1843; m. Ann Thompson.

Samuel, b. 11-23-1754; d. 7-16-1843; m. Mary Hadley.

Joshua, b. 8-8-1757; d. 8-15-1854; m. Phebe Mendenhall.

Alice, b. 5-21-1761; d. 9-19-1836; m. Abraham Marshall.

William Pennock died 10-3-1763, and his land was divided between his sons, Moses, Samuel and Joshua, the first obtaining the homestead, now the property of Jonathan Cope. Having no children he devised this to his nephew, Moses, son of Samuel Pennock.

Children of Caleb and Ann (Thompson) Pennock.

Grace, b. 5-17-1777; m. 6-22-1797, Amos Sanders.

Alice, b. 5-23-1778; m. 4-26-1798, Nathan Sanders.

Elizabeth, b. 12-3-1779; m. Jeremiah Baily 10-16-1811.

Sarah, b. 4-19-1782; m. Samuel Sellers 10-17-1810.

Phebe, b. 7-21-1783; d. 4-17-1849; m. Benjamin Hoopes 3-22-1815.

Amy, b. 9-12-1784; m. John Pyle 5-14-1806, at Marlborough Mtg.

Hannah, b. 2-20-1787; d. unmarried.



Ann, b. 3-29-1788; m. 5-15-1811, Caleb Mercer.

Caleb, b. 12-1-1789; m. Hannah Pyle and Mary Dingee.

Samuel Pennock was married 5-6-1779, at New Garden Meeting, to Mary Hadley, b. 7-12-1759; d. 8-4-1840; daughter of John and Margaret (Morton) Hadley, of Mill Creek, Del. He was a very active member of meeting, filling the offices of overseer and elder, and in 1807 was recommended as a minister. When Marlborough Meeting was established the family attended there until that at Kennet Square was opened. The children of Samuel and Mary were:—

Margaret, b. 3-15-1780; m. 11-19-1801, Thomas Martin, at K. Mtg.

Simon, b. 9-27-1781; m. 11-13-1806, Sarah Lamborn.

Phebe, b. 10-16-1783; d. 1-9-1846, unmarried.

Moses, b. 10-14-1786; d. 8-26-1860; m. 3-21-1811, Mary Lamborn.

Elizabeth, b. 3-10-1789.

John, b. 9-17-1791; d. 11-26-1791.

Amy, b. 6-30-1793.

Hannah, b. 9-7-1796.

Mary, b. 1-21-1799.

Moses Pennock married Mary Lamborn, b. 9-1-1786; dau. of Robert and Joanna (Townsend) Lamborn of Kennet. They lived at the old homestead in East Marlborough and had nine children:

Thamazin, b. 1-11-1812; d. 10-29-1894; m. Isaac Meredith.

Jesse, b. 5-3-1814; d. 12-12-1862; m. Hannah Yeatman.

Samuel, b. 10-8-1816; d. 8-19-1903; m. Deborah Yerkes.

Hannah, b. 1-19-1819.

Barclay, b. 1-26-1821; d. 3-9-1858.

Morton, b. 8-31-1823.

Edith, b. 11-2-1825; living at Kennet Square, unm.

Joanna, b. 4-30-1828.

Sarah, b. 9-29-1831; d. 4-17-1837.

#### PRYOR

Silas Pryor, of Chester County, yeoman, was married in Philadelphia Meeting to Susanna Hall of Philadelphia, 10-28-1704. As witnesses to the marriage were Thomas Pryor, Peter Hall (son of James Hall, deceased, of Bucks County), Nehemiah Allen, Henry and Hannah Giles, with 36 others. Silas obtained a certificate from Newark Mo.



Mtg. in order to accomplish his marriage, and is frequently mentioned in the records. He was appointed an overseer 3-5-1716, in room of Thomas Wickersham, and was succeeded by Ellis Lewis 9-9-1717. He died in 1732, leaving a widow and children, Joanna, wife of Thomas Heald, James and Joseph.

#### ROBERT WAY

Was perhaps the son of Edward Way of the village of Chitto in the parish of Bromham, in Wiltshire, where I found the baptism of one of his name Feb. 21, 1668. Some of his descendants have supposed that he was of the Ways of New England or Long Island but I have not seen proof of this. An Edward Way and a Nathaniel Way were in the tax list of Kennet for 1715, and Edward, although not in membership with Friends, was permitted to marry at Kennet Meeting, Jean Heald, in 1726. He died in 1744, leaving children, John, Martha, William and David.

Robert Way was a witness at Chester Court 10th Mo. 1686. In 1691 he purchased 150 acres of land on Brandywine, in Kennet, where he died in 1825. His wife, Hannah, was a daughter of Francis and Elizabeth Hickman, and their children were John, Robert, Joseph, Jacob, Elizabeth, Francis, Caleb, Joshua, James and Benjamin.

"Robert Way produced a certificate of his Life and Conversation from ye monthly meeting of Chichester dureing ye time of his abode amongst ym, wch was Read and accepted of" at Newark Mo. Mtg. 12 Mo. 2d 1711. He had contributed to a subscription toward a meeting-house and burial ground at Chichester in 1697 and probably did not remove till near the date of his certificate, 10-10-1711.

John Way was born 9-15-1694. At Newark Mo. Mtg., 6-1-1724: "Information being brought to this meeting concerning John and Jacob Ways being in danger of taking wives not according to the way of marriage used amongst us, therefore we appoint Thomas Hollingsworth and Samuel Greaves to go and confer with them and give them to understand that if they reject the advice and care already taken and do proceed as above that it necessarily follow to give judgment against them for their disorderly doings."

Nevertheless the young men did as some do now and were evidently married that same year, with the result of being disowned,—John on 2d Mo. 3d and Jacob 3d Mo. 1st

1725. Their wives were respectively Ann and Sarah Hannum, daughters of John and Margery Hannum of Concord.

John Way presented an acknowledgment dated 4th Mo. 2d 1733, and was received again into membership. Ann, his wife, was born 3d Mo. 15, 1705, and died 6 Mo. 28, 1800. John Way died 8th Mo. 21, 1777.

At Mo. Mtg. 1st Mo. 2d 1733/4: "Ann Way having been under ye Care of Kennett preparative Meeting for some time, now desires to sitt in our meetings of Business, which after some Consideration thereon is allowed."

10 Mo. 2, 1738: "Application is made to this meeting for Sarah Thatcher, Ann Way and Elizabeth Leavis that they may have the priviledg as ministers to seet with the ministers and Elders in their meeting of ministers, Therefore we appoints Ellis Lewis Jacob Way Saml Greave & John Dixon (Mary Lewis Martha Heald & Sarah Greave) to inquire into the conversation and ministry of the above said ffrds and make report to the next moly meeting."

11-6-1738/9: "The ffrds above appointed to Inquire into the ministry and conversation of Sarah Thatcher, Ann Way and Elizabeth Levis Reports that they finds nothing to obstruct the abovesd request and appoints Ellis Lewis to acquaint the ministricg meeting concerning them that the abovesd request is granted."

Children of John and Ann Way:—

Robert, b. 10-27-1725.

Sarah, b. 8-8-1727; m. James Miller.

Betty, b. 4-9-1730; m. Jacob Brown.

John, b. 4-9-1730; m. Hannah Marshall.

Caleb, b. 11-30-1732; m. Rebecca Mendenhall.

Rebecca, b. 7-16-1735; d. 10-14-1816; m. Abraham Taylor.

Jacob, b. 10-19-1737; d. 8-3-1812; m. Phebe Pennock.

Lydia, b. 5-2-1740.

Ann, b. 4-23-1742; d. 4-14-1834; m. Samson Babb.

Marv, b. 1-13-1744.

Ruth, b. 3-19-1745; m. John Baldwin.

Benjamin, b. 12-27-1746.

Rachel, b. 6-11-1749; m. Isaac Larkin 3-7-1776.

Children of Jacob and Phebe Wav. (She died 9-21-1821.)

Alice, b. 4-9-1766; m. Abner Rogers.

Ann, b. 1-1-1768; m. Caleb Fntrikin.

William, b. 1-21-1770; m. Elizabeth Milhous.

John, b. 2-11-1772; m. Hannah Heald.

Sarah, b. 12-19-1773; d. 3-21-1809.

Moses, b. 10-31-1776; d. 11-24-1825; m. Susanna Wilkinson.

Lydia, b. 1-11-1779; m. William Huey.

Jacob, b. 4-28-1781; m. Elizabeth Sharpless and Elizabeth Mendenhall.

Phebe, b. 7-29-1784; m. William Sharpless.

Samuel, b. 8-16-1787; m. Catharine Myers.

Ruth, b. 8-30-1789; m. Nathan Walton.

Children of John and Hannah (Marshall) Way.

Thomas, b. 10-21-1758.

Phebe, b. 7-29-1760.

Children of John and Hannah (Heald) Way.

Phebe, b. 2-7-1796; d. 8-14-1848; m. Pusey Harvey.

Jacob, b. 7-27-1797; d. 12-2-1848; m. Mary Jackson.

Joseph, b. 9-22-1799; d. 4-25-1876; m. Lydia P. Cook.

Mary, b. 8-23-1801; d. 12-14-1841.

Samuel, b. 10-5-1803; d. m. Mary Scarlet  
12-16-1830.

John, b. 3-5-1806; d. 10-7-1872.

Chalkley, b. 3-15-1808; d. 6-13-1885; m. Sarah Mendenhall.

Hannah, b. 9-1-1810; m. 11-11-1830, Obed Eachus.

Ruth Anna, b. 10-11-1812; d. 1-7-1814.

Pennock, b. 1-21-1817.

Orpha, b. 1-21-1814.

Jacob Way, son of Robert and Hannah, presented an acknowledgment, 3d Mo. 5th 1732, for his marriage contrary to discipline, which was accepted. He was married a 2d time 4-10-1741, to Hannah Harvey, born 6-18-1715; d. 3-28-1756; dau. of William Harvey. Third m. 7-3-1758, to Lydia (Sharpless) Vernon, who died 11-20-1760. He married a 4th time, 6-18-1767, at Kennet Mtg. Mary Whitacre. He died about the 1st Month 1777, in Pennsbury.

Children of Jacob and Sarah (Hannum) Way.

John, b. 12-5-1727.

Ann, b. 4-25-1730; m. Jesse Taylor.

Ruth, b. 12-4-1733; m. John Bennett.

Jean, b. 1-11-1736; perhaps died young.

Joseph, b. 3-23-1737; d. 3-12-1815; m. Prudence Larkin.

Sarah, b. 8-7-1739; m. John Hawk.

By second wife, Hannah Harvey.

James, b. m. Hannah Marshall 1-21-1773.

Jane, b. m. William Logan 12-18-1770.

Rachel, b. m. Thomas Harry 4-6-1769.  
 Betty, b. m. Stephen Hayes.  
 Hannah, b.  
 Amos, b.  
 Phebe, b. m. John Holohan.

#### WILLIAM WEBB

Was the son of Richard and Elizabeth Webb, who came from Gloucestershire, England, and settled in Birmingham Township, where Richard died in 1719. His widow conveyed to certain trustees the ground on which Birmingham Meeting House was erected.

At Mo. Mtg, at Center, 11 Mo. 7th 1709/10: "William Webb and Rebekah Harlan having laid their Intention of marriage before this meeting, This meeting having nothing to object against their proceedings, but requests a Certificate from ye said Willm Webb touching his life and Conversation as also his clearness relating to marriage to be produced at our next mo. meeting."

The certificate which he produced, dated 10 Mo. 12, 1709, transferred his membership from Concord to Newark Mo. Mtg. The marriage took place 1 Mo. 22, 1709/10, as shown by the certificate preserved by the family.

William Webb was appointed Clerk of the Mo. Mtg. 4-28-1718. In 1721 he was appointed to record marriage certificates, for which he was to charge two shillings each. On 12th Mo. 4th 1726/7 he was released from the clerkship and Moses Mendenhall appointed in his room, and Jos. Mendenhall to record marriage certificates.

In 1731 William Webb obtained a certificate in order to take a trading voyage to Barbadoes.

After this he was commissioned a justice of the peace and of the courts for many years; was also elected to the Assembly for several years. As a justice he came in conflict with the discipline of Friends by administering oaths, and for this was disowned 8-2-1742. He died in Kennet in 1753, and his widow, Rebecca, 8-17-1775.

William Webb, only child so far as known, of William and Rebecca, was born 11-13-1710; died about 1764; m. 9-23-1732, at Middletown Meeting, Elizabeth Hoopes. They had five children:—

Stephen, b. 12,23,1738; d. 9-8-1787; m. Hannah Harlan.  
 William, b. 9-26-1736; d. 6-7-1773; m. Sarah Smith.

Ezekiel, b. 6 Mo. 1747; d. 5,26,1828; m. Cordelia Jones and Elizabeth Hollingsworth.

Rebecca, b. 5-25-1741; d. 7,22,1775; m. Benjamin Taylor. Jane, probably died unmarried.

Stephen Webb married Hannah Harlan, daughter of Isaac Harlan and Hannah Few. She died 9-29-1825. They lived in Pennsbury Township.

Children of Stephen and Hannah (Harlan) Webb.

William, b. 3-24-1768; d. m. Jane Carpenter.

Elizabeth, b. 8-18-1770; d. 1-18-1773.

Rebecca, b. 9-14-1772; d. 4-16-1859; m. Richard Baker 6-19-1794.

Ann, b. 8-13-1774; d. 12-1-1855; m. Isaac Bennett.

Stephen, b. 11-29-1776; d. 10-20-1853; m. Mary Harvey 10-18-1798.

Ezekiel, b. 8-18-1779; d. 9-23-1779.

Susanna, b. 3 Mo. 1781; d. 4 Mo. 1781.

Hanna, b. 12-17-1782; d. 5,5,1803; m. Nathan Pusey.

Harlan, b. 10-15-1780; d. 8-8-1791.

Daniel Webb, son of Richard and Elizabeth of Birmingham, took a certificate from Concord, dated 4-7-1725, and was married at Kennet Mtg. 7-28-1727, to Mary Harlan, dau. of Ezekiel and Ruth Harlan of Kennet. He purchased from her parents the farm adjoining Kennet Mtg. House and there died in October 1741.

Children:—

Daniel, b. 5-26-1728; d. 6 Mo. 1773; m. Christian Hoopes at K. Mtg.

Elizabeth, b. 6-23-1730.

George, b. 6-15-1732; d. m. Ann Swayne.

Ezekiel, b. 1-9-1735.

Joshua, b. 7-12-1737; m. about 1762, Lydia White, a 1st cousin.

Mary, b. 3-2-1750.

Children of Daniel and Christian (Hoopes) Webb.

Mary, b. 3-2-1750; m. Jesse Harry 10-27-1768.

Naomi, b. 1-24-1752; d. 6,16,1801; m. John Lamborn 11-22-1770.

Daniel, b. 4,5,1754; d. 11-2-1786.

Ruth, b. 6-30-1756; m. Nathan Jackson.

Thomas, b. 2-28-1758; d. 1-25-1822; m. Betty Swayne and Mary Way.

Orpha, b. 4-25-1760; d. 2-5-1786; m. Samuel Harlan 1778.

Eli, b. 11-23-1762.



Christian Webb was born in Westtown Twp. 8-30-1723; d. in Kennet 12-31-1815. It is said that she had 7 children, 54 grandchildren and 100 great-grandchildren at the time of her death.

#### WICKERSHAM

Thomas Wickersham, of Bolney in the county of Sussex, England, was married 9-19-1685, at John Grover's house, at Hurstperpoint, in Sussex, to Ann Grover, b. 4-27-1668; d. 8-24-1697; dau. of John Grover, who was married 7-4-1667, to Ann Killingbeck, of Turneham in Sussex.

He was married a second time, 6-27-1700, at Cowfold, to Alice Hogge of Bolney, b. 3-23-1677; dau. of Richard Hogge of Ifield in Sussex, weaver, who had married, 2-15-1674, at William Garton's house, Alice Pannell of Ifield, spinster.

Thomas Wickersham obtained a certificate, dated 11th of the 7th Mo. 1700, from the Monthly Meeting held at Hosham, in Sussex, recommending him with his wife and children to Friends in Pennsylvania. This certificate has been preserved and is now the property of Lydia C. Skelton, of Kennet Square.

Humphrey Killinbeck, perhaps an uncle to his first wife, was a purchaser of 1000 acres of land from William Penn, by deed of April 13, 1682, and by deed of 7-12-1700, conveyed the whole to Thomas Wickersham,—one half for himself and the other for his four children by his first wife. A warrant was granted 21st of 1st Mo. 1700/1, by which a tract of 480 acres was surveyed in East Marlborough, and on this they settled. The old homestead is now the property of Abraham Marshall. Another tract, of 500 acres, was located in what is now Penn Township, and this was for the children.

Thomas Wickersham and George Robinson were appointed overseers in the room of Valentine Hollingsworth and George Harlan, 8-6-1705. This was for Centre Meeting, but on 10-6-1712, Thomas Wickersham and Joel Baily were appointed overseers for Kennet. Thomas was also appointed, 10-4-1714, as the first elder for Kennet Meeting.

Children of Thomas and Ann Wickersham.

Humphrey, b. 1687? died young or unmarried.

Thomas, b. 7-19-1691; d. 1726; m. 1719, Abigail Johnson.



John, b. 9-4-1693; d. 1742; m. 1-27-1723, Jane Thatcher.

Ann, b. 2-27-1696; m. Joseph Mercer, 4 Mo. 1719.

Children of Thomas and Alice Wickersham.

Alice, b. 7-14-1701; m. 4-15-1727, William Wilton.

Richard, b. 8-11-1703; m. 7-16-1730 Catharine Johnson, 2d m. 1-14-1740, to Elizabeth McNabb.

William, b. 2-3-1706; buried 11-13-1788; m. 3-26-1730, Rachel Hayes.

Elizabeth, b. 11-13-1708/9; m. Hugh Harry, 1-4-1731.

James, b. 1712; d. 4-12-1804, aged 92; m. 2-22-1736, Ann Eachus.

Rebecca, b. 4-1-1715; died young or unmarried.

Isaac, b. 1-28-1721; m. 3-1-1744, Mary Widdows.

Thomas Wickersham, Sen. was recommended as a minister 4-7-1718.

Rachel Hayes, wife of William Wickersham was the daughter of Henry Hayes of East Marlborough. He settled in Newlin Township and was married again, 9-22-1750, at Londongrove Meeting, to Jane Hayes, widow of Joseph Hayes and dau. of Richard Woodward, of Bradford. His 3d marriage was 10-4-1764, at Kennet Mtg., to Eleanor Parker, widow of Abraham Parker and dau. of Isaac Richardson.

Children of William and Rachel Wickersham.

Rachel, m. 1-25-1753, to Francis Fisher.

Lydia, m. 11-22-1753, John Baily.

Hannah, m. 11-24-1757, Joel Baily.

Ruth, m. 5-18-1758, John Marsh.

William, b. 7-20-1740; d. 8-2-1822; m. 5-23-1764, Eliz. Pusey.

Peter, b. 2-16-1743, m. 5-19-1773, Keziah Parker.

Abigail, m. 5-22-1765, Thomas Windle.

Alice, m. Joseph Passmore, about 1774.

James Wickersham married in 1736, Ann Eachus, dau. of Robert Eachus and Elizabeth Harry, of Goshen Township. They resided in East Marlborough and attended Kennet Meeting, in which James filled the stations of overseer and elder. They had ten children:

Abel, b. 1-15-1736/7; m. 4-13-1766, Sarah Sellers.

Enoch, b. 2-1-1739; m. 8-15-1764, Elizabeth Hurford.

Jesse, b. 12-17-1741/2; m. 10-16-1771, Ann Griffith.

James, b. 11-30-1743/4; went to York County, Pa.

Jehu, b. 5-30-1746; went to North Carolina.

Thomas, b. 2-5-1749; probably died unmarried.

Sampson, b. 1-20-1750/1; m. 11-22-1775, Elizabeth Jackson.

Abner, b. 4-26-1754; m. 4-19-1781, Mary Taylor.

Priscilla, b. 12-25-1756; m. 3-29-1781, Caleb Peirce.

Elizabeth, b. 7-31-1760; m. 10-20-1785, Moses Peirce.

Children of Peter and Keziah (Parker) Wickersham of Newlin.

Parker, b. 12-24-1773.

Lydia, b. 2-22-1776.

Elizabeth, b. 10-11-1778.

Rachel, b. 10-26-1781.

Isaac, b. 2-29-1784; m. 3-13-1823, Julia Swayne.

John, b. 7-29-1786; d. 4-3-1811.

William, b. 6-10-1789; m. 11-20-1817, Ann Worth.

Peter, b. 1-31-1792.

William Wickersham, Jr., married, in 1764, Elizabeth Pusey, b. 10-11-1743; d. 4-12-1813; dau. of William and Mary Pusey of West Marlborough. They resided in Newlin Township. They were members of Londongrove Meeting until Marlborough was established, when they were joined to that. They had eleven children.

Caleb, b. 2-25-1765; d. 5-4-1850; m. Rachel Swayne 11-5-1789.

Mary, b. 9-4-1766; m. 1-9-1793, Amos Harry.

Rachel, b. 4-13-1769; m. 5-11-1836, Job Hayes.

William, b. 5-15-1771.

Amos, b. 5-22-1773; m. Amy Ward.

Thomas, b. 2-18-1775; m. Ruth Connor. He died 12-12-1853.

Enoch, b. 5-18-1777. d. 9-23-1849.

Hannah, b. 10-23-1779; m. William Cloud 10-12-1808.

Reuben, b. 4-19-1782; m. Hannah Sellers.

Elizabeth, b. 9-21-1784; d. 9-7-1812.

Jane, b. 10-16-1787; m. 12-26-1810, Jonathan Sellers.

Abner Wickersham, son of James, m. in 1781 Mary Taylor, dau. of Joseph and Hannah (Johnson) Taylor, of West Bradford. They resided in East Marlborough and had four children.

Ann, b. 2-3-1782; m. Thomas Milhous.

Joseph, b. 4-25-1784.

Enoch, b. 7-21-1786; m. 4-12-1815, Ann Wickersham.

Ellis, b. 3-24-1789; d. 12-24-1880, in Stark Co., Ohio.

Caleb Wickersham, son of William and Elizabeth, married Rachel Swayne, b. 1-2-1765; d. 3-21-1815; dau. of Samuel and Hannah Swayne of East Marlborough. They resided in Newlin Township and had ten children.

Hannah, b. 12-18-1790; d. 11-10-1804.

Joshua, b. 8-17-1792; d. 10-8-1825; m. Eliza Taylor.

Ann, b. 2-13-1795; m. 4-12-1815, Enoch Wickersham.

Caleb, b. 12-10-1796; d. 1874; m. 3-10-1824 Abigail Pyle.

Phebe, b. 4-11-1799; d. 2-3-1866; m. William House.

Esther, b. 1-13-1802; d. unmarried.

Samuel, b. 5-31-1804; m. Lydia Peirce.

Nathan, b. 8-14-1806; m. Eliza Townsend.

Eliza, b. 8-13-1809; d. 3-30-1876, unm.; bur. at Marlborough.

Swayne, b. 11-6-1812; d. 10-29-1830.

FROM RECORDS OF KENNETT MONTHLY MEETING

\*Abraham Taylor complained of by Kennet Meeting, 9-15-1774, "for accepting of the Office of a Collector of the Provincial Tax for hire and hath Made Distrain't of some friends' Goods who Conscientiously Refused to Pay it and made public sale of said Goods." His acknowledgment accepted 12-15-1774.

\*Abraham Marshall complained of by Kennet Meeting for "being concerned in Training in Military Services and Justifies his Conduct therein." Disowned 5-16-1776.

\*James Pyle, son of Samuel, complained of by Kennet Meeting, 10-17-1776, for "suffering himself to be enlisted as a souldier and for taking upon him the authority and Enlisting others;" also for marriage by a priest to a young woman without her parents' consent: Disowned 12-12-1776.

John Hollingsworth complained of by Center Meeting, 11-14-1776, for suffering his name to be entered in the muster roll to learn the art of war and being active in mustering. Acknowledgment accepted 2-13-1777.

\*Adam Seed complained of by Kennet, 3-13-1777, "for undertaking and Ingaging in Military Preparations so far as to make or Cause to be made several Carriage Wheels for Cannon." Acknowledgment accepted 9-18-1777.

\*William Harvey, Jr., complained of by Kennet, 3-13-1777, for appearing in a Warlike Manner with a Company of Others. Disowned 7-16-1778.

David Bauly complained of by Center, 5-15-1777, "for suffering his name to be entered in the Military Association & warn the Inhabitants together in order to Choose Officers, & also gave his Vote." 9-18-1778: He has gone to Virginia to see his father who sent for him. Disowned 9-17-1778:—had "notified ye Inhabitants of Kennet to meet to choose officers of war," &c.

\*Ezekiel Webb complained of by Kennet, 6-12-1777, for advertising a Towns meeting in order to choose a Collector of arms agreeable to a resolve of the Assembly. His acknowledgment accepted 8-14-1777.

\*Paschal Milhous complained of by Kennet, 10-15-1778, for taking a Test, the tendency of which is inconsistent with our religious principles, and ordering his substitute fine to be paid. Disowned 1-14-1779.

\*Joseph Musgrave admits, 11-12-1778, that he has taken the test. He also acknowledges, 3-11-1779, that he paid a fine for not appearing under arms or finding a substitute. Disowned 4-15-1779.

James Hannum complained of by Center, 11-12-1778, for taking a Test, paying a substitute fine and accepting an office. Disowned 4-15-1779, he having also married out of meeting.

David Mercer complained of, 2-11-1779, for "going with his Team & driving it when pressed into ye military service, & for paying a fine for not mustering." Acknowledgment accepted 5-11-1780.

David Hollingsworth, of Center Meeting, 2-11-1779, "hath been so far concerned in a Military Service as to send a Hand to take care of & drive his Team when pressed into that service." Acknowledgment accepted 5-17-81.

Thomas Temple Jr. complained of by Kennet, 11-13-1778, for taking a test and some other misconduct. Disowned 4-15-79.

\*Members of Kennet Mtg.

\*Isaac Taylor, of Kennet Meeting, having been complained of for attending a disorderly marriage, admitted, 3-11-1779, that he had been "so far concerned in military service as to go when ye Team that was under his care was pressed & drawed stores for that purpose." His acknowledgment accepted 4-15-1779.

Samuel Greave complained of by Center for encouraging horse racing; "also for paying a fine for not mustering, & for going with his Team to draw military stores when pressed by that People." Disowned 8-12-1779, having also married out of meeting.

\*Joseph Brinton, son of John, complained of by Kennet, 3-11-1779, for paying a fine imposed for ye purpose of carrying on war, called a substitute fine. 9-16-1779: He "has associated to learn the art of War, also hath assisted in laying a Tax fore ye support thereof," and is disowned.

Jesse Green complained of by Center, 5-13-1779, for suffering his name to be entered in ye muster Roll; also mustered to learn ye art of War, and when called upon went out to Camp. Disowned 7-15-1779.

\*Jesse Harry "has given an order in Lieu of paying his substitute Fine, which order was to receive pay for one of his Cattle that was some time before forcibly taken for ye use of ye Army; likewise going with his Team when pressed to draw some effects of his Neighbours that was taken in like manner." Acknowledgment accepted 11-11-1779.

\*Amos Harry complained of by Kennet, 5-13-1779, for giving an order instead of paying a substitute fine. Acknowledgment accepted 9-16-1779.

\*Isaac Baily the elder, Kennet Meeting, "has paid part of ye Bounty for ye encouragement of a Waggon & Horses to go in ye military service;" for which his acknowledgment is accepted 5-13-1779.

\*James Bennett, of Kennet Meeting, offered the following, 6-17-1779, which was accepted:

To Kennet Mo. Meeting,

friends, I am free to acknowledge that when two armed men came to my House & demanded a Blanket of me, that I ordered one to be handed to them, which they left pay for & I made use of it, but have had just cause to reflect on my misconduct therein: & some time afterwards complied to go with my Team to draw fifty Bushels of Wheat to ye mill, which they demanded of me; also consented for another Person to take an order that was given for a Horse that was pressed from me to answer a demand of substitute fine they had against him; altho I forbid that any part of said order should



go towards paying ye demand they had against me, which he informed them, nevertheless when they received ye order took it for satisfaction for both demands: which misconduct I have often to reflect on and acknowledge unto others to my shame; with desires that I may be preserved from giving way when trials come.

JAMES BENNETT

- \*William Allen complained of by Kennet, 7-15-1779, for redeeming his horse that was taken for a substitute fine. His acknowledgment accepted 11-11-1779.
- Solomon Gregg hath so far joined with War as to Muster or exercise to learn the art of it, 9-16-1779: Disowned 12-16-1779.
- \*Abner Wickersham complained of by Kennet, 11-11-1779, "for consenting to a Substitute fine being paid to relieve him out of confinement; & allowed ye money in a settlement with ye man that paid it." Acknowledgment accepted 12-16-1779.
- \*George Leonard complained of by Kennet, 11-18-1779, for taking a Test; also for marriage by a priest to a member: Disowned 4-13-1780.
- \*Joshua Cloud complained of, 1-13-1780, for paying part of a Demand to hire a substitute to go to War. 2-17-1780: he justifies his conduct in paying a fine for not appearing in arms. Disowned 12-15-1780.
- Peter Harvey is complained of "for accepting of an office to assist in laying a tax that many friends could not be free to pay; & it is apprehended he has taken a Test, ye Tendency of which is inconsistent with our Religious Principles: also payed what is called ye Substitute Fine which he does not endeavor to clear himself of." Disowned 8-17-1780.
- \*Isaac Peirce, Jr. complained of, 1-13-1780, for marriage by a Baptist Teacher, and it appears, 2-17-1780, that by his own confession he consented to a neighbor's paying a Substitute fine demanded of him and afterward allowed it to him in a settlement. Disowned 3-16-1780.
- \*Thomas Calvert complained of, 2-17-1780, for paying a fine for not associating to learn ye art of War. Disowned 10-12-1780. Kennet Meeting.
- William Underwood complained of by Center for neglecting meetings, and it is apprehended he has taken a



Test. Disowned 10-12-1780.

Vincent Stubbs complained of, 5-11-1780, for paying that called ye Substitute Fine and taking a Test: Disowned 11-16-1780. Center Meeting.

\*Robert Lamborn makes acknowledgment, 8-17-1780: "I having had my Education amongst friends But through Inadvertancy have Erred In shoeing or ordering to be shod Divers horses (when Impress'd from friends) to go on Military servises the Inconsistency of such Conduct with our peaceable principle I have since been favoured to see; And for the Clearance of our Christian Testimony & the Witness in my self am made Willing to Give this as a testimony against it, Hopeing with Divine assistance to be more Circumspect In future.

\*Benjamin Taylor (who had removed to East Caln) admits that he had paid a Tax layed in order to raise Money to give as a Bountv to hire Men to go as Soldiers. Disowned 11-16-1780. Kennet Meeting.

\*Nathan Harry complained of by Kennet, 3-15-1781, for paying a fine for not going to learn the art of war; and hath remarkably neglected ye attendance of meeings. His acknowledgment accepted 5-16-1782.

\*Benjamin Seal complained of by Kennet for appearing with ye Militia to learn ye art of War. Acknowledgment accepted 10-11-1781.

\*Evan Harry complained of, 11-22-1781, for neglecting meetings and paying a Tax said to hire a Man to go to ye War. Disowned 2-14-1782.

John Story complained of, 2-14-1782, for paying a tax as a Bountv to hire a Man to go out to War. Disowned 7-11-1782.

\*William Cloud complained of, 4-11-1782, for paying a Tax said to be a Bounty to hire a Man to go to War. Acknowledgment accepted 4-17-1783.

John Boyce complained of, 6-13-1782, for paying a muster-fine and other demands for the Purpose of War. Disowned 8-16-1782, having also married out of meeting.

Adam Kirk complained of, 6-13-1782, for paying a Fine for not Mustering. Disowned 11-14-1782.

Esther Kirk offers an acknowledgment, 10-17-1782, for paying a Fine for ye purpose of War. Accepted.

Martha Chandler, "With the allowance of the Women's

Meeting, appeared here & offered a Paper acknowledging her Misconduct in paying money to redeem Goods taken from her Husband for Demands made for the purpose of War." Accepted 8-15-1782.

\*Notes from Diary of Hannah (Greaves) Peirce, daughter of Samuel and Sidney Wynn Greaves, wife of Caleb Peirce and grandmother of Hannah Cox, Ann Garretson, Mary Ann Stebbins, George Peirce, Sidney Curtis and others.

In 1769 she gradually lost the use of her lower limbs and in a few years was helpless. She died in 1790. Her home being near the Kennet Meeting house many Friends stopped there and held a short meeting. On account of her not being able to attend meeting, on motion of Friend Thomas Carleton a meeting was held at her home on the 28th of 7th mo. 1771.

On the 15th of 8th month came our Friends Saml Eastburn, Zebulon Heston and Samuel Smith, who though unexpected were very acceptable guests. My love from my childhood toward honest hearted Friends, whether public or private members and my regard for such hath increased with my years; the company of whom is now more comfortable than any can imagine except they know it by experience. The evening we spent mostly in pleasant conversation and next morning they came and sat in my room when some words were dropped to Edification and comfort.

1771, 20th of 8th Month. John Churchman and Samuel Neal, the latter from Ireland, visited us on their way to Kennet Meeting. After the meeting Friends Patience Brayton from New England and Rebecca Wright came and held a short meeting. In the same year Joseph Oxley from England stopped with us and held a short meeting.

1772, 24th of 5th Month. Friend Thos. Carleton and Friend Wm. Brown of London Grove visited us after Kennet Meeting.

1773, 2nd Mo. 13th: Two Friends from New England, Mehitabel and Sarah Jenkins held a short meeting.

11th of 4th Mo. 1773: Thos. Carleton having again proposed a meeting at our home in the afternoon Friends met and a precious opportunity it was to me in particular as I experienced it to be a time of great renewing of the Father's Love to my soul which I have need to be truly thankful for.

1773, 3d Month. Friend John Churchman and Isaac Everett and some others came. They sat with me in my

chamber and soon dropped into a sweet silence which remained a considerable time. When they took leave and departed towards the Quarterly Meeting. Such who know how and where to look when silence covers the mind often meet with secret Instruction. I believe there is a great advantage to be reaped in such opportunities; however I think they have been serviceable to me long before I was deprived of the liberty of walking about & going to meet with my beloved Friends. I love silence yet, and wish that people more generally were better acquainted with an inward exercise in that state, it often prepares the heart to receive heavenly showers to more advantage and lasting benefit as many in this age can bear witness to. May the number of such witnesses be increased is the sincere desire of my mind.

1773, 16th of 8th Mo. Friend Sarah Janney from Fairfax and John Churchman and others stopped on way to Kennett Meeting.

1777, 11th of 9th Month, being the day on which that called the Brandywine battle happened, was a very trying time, the English army marching thro the neighborhood and as it was the usual time for holding Kennett Monthly Meeting it appeared difficult for Friends to get there yet Hannah Churchman from Nottingham feeling a religious constraint and accompanied by a man Friend a neighbor came here in order to attend the meeting, which gave encouragement to some of our family, so that two went with them to the meeting house where several others met and were glad to see each other as I understood afterwards. My Dear Friend Hannah Churchman returned after meeting, her coming at this time was remarkable as she had to travel on the road where the British army or a part of it had just before passed along and her company and good advice was comfortable to me who was very weak and much tried with the uproar attending this time of outward War.

On the 16th of 11th month there came to our house Light Horseman to the number of 19 or 20 with two prisoners. They were rude and noisy but went away next morning pretty quietly.

1778, 3rd day meeting in 2d Month we were visited by Isaac Zane & others. Isaac had been labouring with the ruler in power for the relief of our Friends who had been banished from their families in Philadelphia to Winchester in Virginia and had also been to visit them, being now on his return homeward.

1781. At the time of Yearly Meeting came my friend Eliza Nichols & several others after Kennett Meeting, they dined and afterward sat silent.

\*(Furnished by George P. Stebbins, Omaha, Neb.)

The minutes of the women's meeting say:—"At Kennett M. Meeting held the 11th of ye 9 mo. 1777, but a few friends met by Reason of the Army Passing along at the time of meeting but the few That met after a time of siting to gether adjourned the Meeting to the 18th of this Month."

Men's minutes make no allusion to a meeting on the 11th, but on the 18th is the following minute:

"A concern arising in this meeting for ye distressed Inhabitants amongst us who have suffered by ye armies, therefore it is recommended to Friends in general to encourage Benevolence & Charity by distributing of their substance to such as they may think are in want; and Joshua Way, James Bennett, Amos Harvey, Thos Carleton, Junr, Caleb Peirce, Thomas Gibson, Thomas Chandler Junr, John Marshal & James Wilson are particularly appointed to Inspect & endeavour to relieve such as are in distress, either for want of Victuals, Clothes or other necessaries."

#### KENNETT TAX RATE IN 1715

	£	s	d
*Gayen Miller .....	0	8	6
*Michael Harlin .....	0	5	6
*Robert Way .....	0	6	0
*Ezekiel Harlin .....	0	12	0
*Aaron Harlin .....	0	5	6
*John Hopes .....	0	3	7
*Isaac ffew .....	0	3	6
*Samuel Heald .....	0	2	0
*William Levis .....	0	8	4
*Moses Harlin .....	0	4	2
*William Harvey .....	0	3	0
*William Webb .....	0	4	2
*Silas Pryor .....	0	7	6
*John Heald .....	0	3	4
*Val. Hollingsworth .....	0	2	9
*Alexander ffraser .....	0	2	10
Daniel Magfarsin .....	0	3	0
*James Harlin .....	0	2	6
*Joshua Harlin .....	0	2	6

*Caleb Prue .....	0	2	8
*Samuel Hall .....	0	2	0
William Barns .....	0	2	0
*Richard Cox .....	0	3	2
*Joseph Cox .....	0	1	0
*Richard fletcher .....	0	1	8
*Thomas ffisher .....	0	1	10
John Battin .....	0	2	10
Thomas Robinson .....	0	2	9
*Mary Stewart .....	0	4	0
William Shewin .....	0	1	6
Edmund Butcher .....	0	1	0
*Joseph Taylor .....	0	6	0
*Evan Harry .....	0	4	4
*William Horne .....	0	6	3
John Gregg for 600a .....	0	3	4
free Men			
*Peter Dix .....	0	4	0
*John Cox .....	0	4	0
*John Way .....	0	4	0
Edward Way .....	0	4	0
Nathaniel Way .....	0	4	0
Charles Jones .....	0	4	0
Robert Hollin .....	0	4	0
*James Bruce .....	0	4	0
			6
Total .....	8	10	6
* 32 Friends.			
11 others.			



# Kennett Township Officers

Taken from a list made out by H. H. Graham to 1757 with his notes compared with original records 4-15-1878

	Constables.	Overseers of the Poor.	Supervisors.
1705	Henry Peirce	It does not appear by the records that any persons were appointed Overseers of the Poor for Kennett Township until the year 1714.	William Harlan
1706	Ezekiel Harlan		Henry Peirs
1707	Thomas Hope		The above two persons being only appointed as Supervisors of a new road then laid out in Kennett and no record to be found of a new appointment till 1718, it is presumed none were appointed till that time.
1708	Garven Miller		
1709	Michael Harlan		
1710	Michael Harlan		
1711	No new appointment this year.		
1712	No new appointment this year.		
1713	John Hope	William Horne, Robert Way	
1714	Isaac Few	William Horne, Robert Way	
1715	John Heald	No new appointment this nor succeeding year	John Heald
1716	Aaron Harland.		William Horne
1717	Alexander Frazier		William Horne
1718	Samuel Hall		William Webb
1719	No new appointment this year		William Webb
1720	Val. Hollingsworth		No new appointment
1721	No new appointment this year.		William Webb
1722	Joseph Mendenhall		None being appointed in William Webb's stead till 1728 he must according to order be supposed to have served till that time.
1723	Richard Few		
1724	William Lewis		Robert Roberts
1725	Joseph Taylor		Guyon Miller
1726	William Temple		Thomas Harlan
1727	Robert Roberts		No new appointment
1728	John Cox		Joseph Mendenhall
1729	William Smith		
1730	William Harvey		
1731	Jacob Bennett		
1732	Ellis Lewis		

1733	John Baldwin	Daniel Webb, Daniel Few	Ellis Lewis
1734	Joshua Harland	John Way, Joseph Taylor	No new appointment
1735	William Passmore	James Few, William Smith	No new appointment
1736	William Andrews	William Temple, John Cox	Joseph Taylor
1737	James Miller	Zerobabel Thatcher, Robert Mills	William Levis
1738	Benjamin Taylor	No new appointment this year	No new appointment
1739	John Way	William Webb, Jr., William Cooper	William Harvey
1740	Abraham Parker	Thomas Gregg, William Harry	William Temple
1741	Zerobabel Thatcher	Josiah Taylor, James McGinley	Zerobabel Thatcher
1742	George Allford	John Brinton, Benjamin Taylor	Jacob Bennett
1743	John Packer	John Nicholls, William White	Joseph Hackney
1744	Jostiah Taylor	Thomas Wiley, Joseph Gregg	William Parsmore
1745	John Nicholls	John Pyle, Brinsley Barns	William Cooper
1746	Owen Evans	Owen Evans, Robert Culbertson	John Way
1747	William White	John Curle, Joseph Harlan	William White*
1748	Charles Holdman	James Armstrong, James Matthews	Benjamin Taylor
1749	Ellis Lewis	Nathaniel Ring, Ellis Lewis	William Webb, Jr.
1750	Joseph Gregg	William Levis, Samuel Harlan	William Farlow
1751	William Levis	Joseph Dixson, David Yarnall	Ellis Lewis
1752	Hugh Harry	James Harvey, David Yarnall	David Yarnall
1753	James Harvey	John Clark, Joshua Harlan	James Harvey
1754	Walter Craig	James House, Gabriel Clark	Joseph Harlan
1755	Gabriel Clark	Thomas Temple, Isaac Mendenhall	James House
1756	Joshua Harlan	Robert Lamborn, Abraham Taylor	John Nicholls
1757	John Pyle	Isaac Taylor, Aaron Musgrave	Joseph Gregg
1758	James Brinton	Amos Harry, Robert Brown	Thomas Nichols
1759	Robert Brown	Samuel Harlan, Thomas Temple	Robert Brown
1761	Robert Way	Joseph Bennett, Robert Way	Samuel Harlan
1760	Samuel Harlan	John Taylor, George Dickey	James Hollingsworth
1762	John Taylor	William Lamborn, Samuel Heald	William Levis, Aaron Evans
1763	Wm. Webb, Jr.	John Lamborn, Joseph Way	James Brinton, John Pyle
1764	John Eves	John Eves, Thomas Hope.	Henry Dickson, Enoch Passmore
1765	John Eves		Aaron Musgrove, Joseph Gregg

## Reminiscences

EDWARD T. HARLAN.

“How dear to this heart are the scenes of my childhood,  
When fond recollection presents them to view!  
The orchard, the meadow, the deep tangled wildwood,  
And every loved spot which my infancy knew.”

These words of the poet Samuel Woodworth, fittingly express my feelings, as I revolve in my memory the incidents and events connected with this dear old Meeting during the years of my life it was my privilege to live in this immediate vicinity, and it is a great satisfaction and pleasure to be present to-day at this Bi-Centennial celebration.

It is impossible to estimate the good that has been accomplished in the world on account of the meetings that have been held at this spot, sacred to so many of us who are now assembled here, and I feel it would be fitting for us all to offer a silent prayer of thankfulness for the lives of those noble men and women, who have here, by vocal ministry or otherwise, contributed to the uplift of humanity.

My earliest remembrances of Old Kennett are almost the same as of my own home, as they were situated so nearly together. About 65 years ago, the limit of my remembrance, the Society of Friends were pioneers in educational matters, and the Yearly Meeting gave much earnest and practical advice in relation to the settlement of schools. As early as 1787 Kennett monthly meeting prepared a series of rules for the use of its preparative meetings in raising a fund for the promotion of schools.

One of these early school houses, named Woodside, stood on the eastern end of the cemetery, shaded by a venerable chestnut tree. I can dimly see a large square room, with an attic, for a play-room, the desks placed around against the wall, benches without backs, a desk for the teacher, a huge wood stove in the center of the room, and a pass, being a small paddle with the words “In” and “Out” written on its opposite sides. In this quaint old house my ancestors attended school.

During the early years of my life old Kennett meeting was a place of worship for our family, and First-day morning usually found some or all of us in our accustomed places—the males of the family entering by one door, and the females by the other, as was then the custom, a high, movable wooden partition separating the two portions of the house. Two large square wood stoves, with long pipes, afforded a warm but drowsy temperature. On the back-rests of the heavy wood benches were carved the initials of some youth who had not yet learned to concentrate his mind on spiritual things, and who was anxiously awaiting the time when the two elderly men who sat at the “head of the meeting” would reach their hands to each other.

During some of these meetings the silence was so intense that a mouse would venture within the sacred fold of worshippers.

The primitive costumes of Friends, the scoop bonnet for women, the broad brimmed hat and black silk stock for men, were still in evidence, but in a few years were replaced by the casing bonnet and spencer dress, and narrower brimmed hat; this was a most modest and beautiful costume, and these galleries were usually filled with old and middle aged members, thus robed, making a most impressive foreground for us young members, who were wont to look to them for words of encouragement, and were not disappointed.

We look in vain for this form of dress on this Two Hundredth Anniversary, but must be content with what remains a pleasant memory.

The improvement in the means of rapid transit to-day through steam and electricity recalls to mind the slow progress made by our ancestors in “getting about.” Many Friends rode to meeting on horse-back, this made necessary the horse-block situated near the women’s end of the building; a few rode in heavy cumbrous chairs, I recall one Phoebe Thomas and friend. A portion of one of these old gigs or chairs as they were called was in the possession of our family until 1860 when it was converted into a sleigh bed.

The hearse in use by Caleb Mendenhall, both preacher and undertaker, was a two-wheeled vehicle of small dimensions, with seat for driver in front, and door in rear just large enough to admit the solid walnut coffin, which was gently lowered into the prepared grave without case or cover except mother earth.

The cemetery was a grassy, briery mass of unmarked mounds, the first sexton was a colored man named Doc. Ayres, followed by Bowman Taylor, Daniel Mercer and Arthur Waterman. The sheds were divided, one portion for single horses, the other for vehicles.

One of my colleagues reminds me of the impressiveness of the sermons of Caleb Mendenhall, he once arose and said: "How great a fire a small spark kindleth." This found a lodgment in her heart, and has often proven a source of counsel. It is still applicable to-day.

Of our ministers, I recall, Sarah T. Pierson, Hannah Sharpless, Margaretta Walton, Anne Singerly, Lydia J. Harlan, Lydia Price, Benjamin Kent, Enoch Hannum and others. Some of these spoke in a voice of wonderful sweetness and strength, others using the chant peculiar to the sect at that time.

From 1840 to 1860 there was a wide ferment of thought concerning the social and educational reformation of mankind, many of our friends believing the institution of slavery was wrong both in principle and practice deemed it a duty no less than a privilege to enter their protest against it, and use their most strenuous efforts to abolish it, and declared themselves in favor of its immediate and unconditional abolition in every State where it existed. Their enthusiasm led them to insist that public anti-slavery meetings should be held at this place, but not having the full unity of the meeting when they assembled, the doors were closed, and only opened by forcible means.

These meetings were largely attended, John Sydney Jones, of Philadelphia, addressing overflow gatherings in the yard.

An aged colored woman, Sojourner Truth, an ex-slave, spoke upon being embraced by one of the ardent woman friends; John Sydney exclaimed, "Good for Aunt Chloe."

Many members of this and adjoining meetings began to seek for some ampler method of expression which would bring them into closer sympathy with each other, from this union came Longwood meeting of Progressive Friends.

About 1872, Joseph M. Truman, Jr., and other friends, visited this meeting and assisted in forming a First-day school, which continued with superintendent, secretary, teachers and overseers until the fall of 1892. A class for adults, Eliza J. Slack, teacher, and one for children, Hanna W. Mendenhall, teacher, were continued until 4th Mo. 8th



1900, when school reopened with superintendent and secretary and the same two teachers. In two years Hanna W. Mendenhall removed to West Chester, and the school was laid down for want of efficient help, with much regret. School was in operation 29 years, Anna Eliza Webb, superintendent, 17 years; Eliza J. Slack, secretary, 18 years. Hannah W. Mendenhall has the longest record of service, having been identified with the school continuously until its adjournment.

"Names and appearances fade from memory, but some events are never forgotten." Notes from my old diaries recall many special meetings and funerals which have been held here. 1st Mo. 16th 1861, nearly all the boys from Fairville Institute attended meeting. Edwin Buffington, Jesse Darlington, Swithin Shortledge, William T. Mendenhall, being amongst the number. 2nd Mo. 4th 1868, monthly meeting held a conference in regard to raising funds for Swarthmore College.

2nd Mo. 7th, 1869, visiting friends appointed by the Quarterly meeting.

8th Mo. 9th, 1873, Cyrus Lamborn's 90th birth was celebrated at this place. It was a surprise to him, 150 persons were in attendance. Had good speaking; a tribute of respect, a poem, a letter from his son Henry, in Illinois, were read. Dinner was served to all.

5th Mo. 2nd, 1875, Edwin Sharpless and Isaac Morgan, members of the other branch of Friends, held a meeting in the afternoon. It was largely attended.

3rd Mo. 11th, 1877. Circular meeting.

1st Mo. 19th, 1878. John J. Cornell delivered a most powerful sermon.

One of the most lamentable deaths of which I have record is that of Rachel Sharpless. She was a school teacher, 18 years of age, and was murdered as she was entering her schoolhouse. She was buried here in 1850.

2nd Mo. 16th, 1860, my mother was laid to rest in our family plot, where lay a number of our ancestors.

Grandfather's date of death, 7 Mo. 26th, 1818.

Father's date of death, 7 Mo. 31st, 1878.

Daughter's date of death, 8 Mo. 29th, 1882.

Mother, Lydia J., date of death, 12 Mo. 17th, 1808.

At Monthly meeting held 2nd Mo. 3rd, 1874, the Trustees were newly appointed. They met on 2nd Mo. 10th, and de-

cided to improve the cemetery. A drive was laid out, lots sold, trees planted. One generous member devoting time and money to remaking and marking, where it could be done, about 200 old neglected graves. Since this time care and attention have been bestowed on the yard, and it is a comfort and pleasure to visit the dear old place.

The old records of the meeting tell us of innumerable weddings which took place here, but during the period of time included in these reminiscences, the nearest approach to weddings was 10th Mo. 9th, 1864, when William T. Mendenhall and his wife, Hanna Way Mendenhall, with their bridal party, attended meeting.

And also 9th Mo. 30th, 1865, when my wife and myself attended meeting accompanied by our bridal party; the house was well filled, and words of wisdom fell from the lips of our venerated friend, Sarah T. Pierson, making a deep impression on some of the party who had never attended friends meeting before. This custom of making appearance at meeting contrasts strangely with the present custom of temporary seclusion.

Since 1882 I have not been in touch with the meeting, having removed to Philadelphia at that time, but no doubt there are many interesting incidents which can be related by those who have been in regular attendance.

May the teachings of divine inspiration so ably presented here, guide us through the remainder of our lives.





HORSEBLOCK

# The Moral and Religious Influence of Friends

ISAAC SHARPLESS.

In the year 1712 the Episcopal minister, whose headquarters were at Chester, wrote as follows:

"The Flock committed to my charge is indeed small, but, God be thanked, generally sound, which is as much as can well be expected considering the genius of the bulk of the people among whom we live. I need not tell you that Quakerism is generally preferred in Pennsylvania and in no county of the province does the haughty tribe appear more rampant than where I reside, there being by modest computation 20 Quakers, besides dissenters, to one true Churchman."

This evidence from an unfriendly hand agrees with what we know from many other sources, that the county of which he speaks, Chester County (it then included also Delaware), had a large and controlling majority of Friends. Indeed if one will take the southeastern corner of Pennsylvania, cut off the lower section of Bucks and Montgomery Counties, and include Delaware, the greater part of Chester and some of Lancaster, the country portions were, almost exclusively Friendly. In a great many districts, such as the one about here, almost every acre was owned by Friends. They had complete control of the politics of the three counties prior to the Revolution. Their meeting-houses were practically the only places of worship for the community, and the Quaker type of character was the recognized development of Christianity.

Up to the time of the Revolutionary War they were active participants in politics, though twenty years prior to this date their members had resigned from the Legislature rather than be responsible for the Indian War which was precipitated upon the province by the action of the Governor. The Revolutionary War, however, changed the character of Quakerism rather fundamentally. I doubt whether the Quaker historians in general have appreciated this fact as they should and in order to understand the conditions which



had prevailed in this county since that time, and so speak of the subject which has been assigned to me,—the moral and religious influence of Friends in Chester County,—it will be desirable that I should, a little in detail, take up this great national movement which was not only a revolution in the affairs of general government, but a revolution in Quaker thought and habit as well.

It is probably not correct to say that the Friends were Tories in the Revolution, if by Toryism one means sympathy with the British crown and its exactions. Some of the more influential merchants of Philadelphia, undoubtedly were, as were their counterparts in New York and Boston, but there is very little evidence that the body of Friends sympathized with the British. Their official attitude was one of neutrality, not because they believed the American side was in the wrong, but because they believed that war and revolution were not justifiable under the circumstances. Something like four hundred of them were disowned by the Monthly Meetings for actively joining the American cause. So far as I know, there are no records of more than a half dozen who were similarly treated for active participation with the British, and I suppose that these four hundred men who joined the Continental Army or who took part in the State government, represented a considerable population who were prevented by their peaceful scruples from joining the movement.

The Yearly Meeting as a whole adopted a policy of non-participation in government as a result of the war and the quiet unaggressive spirit which had been developing in the Society some years prior to the Revolution was brought to a head by the stress and strain of war times. The Friends seem keenly to have felt the change which resulted in their position before the public. Hitherto they had been the rulers of the State and had impressed themselves upon its institutions. Now they were, over large districts, unpopular and proscribed and often penalized by fines and imprisonment. It seemed to them that this might partly be due to their unfaithfulness. In the midst of the struggle their Yearly Meeting urged what is called "a reformation." That reformation was worked out through all the subordinate sections with great fidelity and the products of it had a permanent effect upon the succeeding generations down to the present time. It impressed several features:

(1) In the first place, the long drawn out struggle against slavery must be brought to a conclusion, first testifying against the slave trade and then against the iniquities of slavery itself, finally against slavery as an institution under any and all circumstances, they gradually brought their membership up to the point of general manumission. A few members, however, held back, and now it was decided that the skirts of the Society must be absolutely clear. While the armies were marching through the country, committees were going around among the few remaining slave holders urging them not merely to release their slaves but to pay them the debts which they owed for unrequited services, and if the efforts of this committee were unsuccessful, the disloyal Friends were to be removed from membership, so that during the time of the war the last Quaker slave holder disappeared from these sections.

(2) In the second place the same service was performed toward the matter of tavern keeping. Taverns in Colonial times had been part of the necessary machinery of travel, and both solid and liquid refreshment were assumed to be part of the entertainment, but the drinking habits of Friends had become a matter of concern as well as their slave holding habits, and while total abstinence as a principle was not much taught, the sale of liquor was so evidently fraught with evil consequences that it was generally felt that Friends could not engage in it, and after visiting committees had worked on the subject, the matter was brought to a termination during the war. While one committee reported the last of the slave holders in Chester Quarterly Meeting, another was reporting that the last of the tavern keepers had agreed to give up the business.

(3) These were matters of moral import, but other questions were also impressed in this reformation. One was the matter of schools. There had been many small Friends' schools during Colonial times, so that most Friends had been taught the elements of education, but this was not at all general, and besides the schools were, to a large extent, mixed, and were not accomplishing the purpose of shielding the youth, and hence were supposed to be demoralizing influences. Still another committee therefore, acting upon the advice of the Yearly Meeting, was going about among these meetings during the war urging the establishment of schools

under the care of school teachers with Friendly sympathies and influences so that every child could be reached by these educational advantages. This also was successful and set the pace for the future in the matter of education. It meant that all Friends' children should receive elementary education and this result was brought about. It meant also that this elementary education should be, so far as possible, denominational and separate from outside influence, and it also meant no provision for higher education, so that except in private ways there was probably less opportunity for college training in the Society of Friends for a number of years after the Revolutionary War than there had been previously when many Friends were taking the matter in their own hands.

(4) This reformation also meant the closing up of the ranks in support of the peculiar testimonies of Friends and made them more and more separate from the world. They felt that it was a lack of this faithfulness to the teachings and methods of the past that had brought them into trouble in defending themselves from external encroachments; that they must be absolutely faithful to their religious duties, their attendance at meetings and their care of each other; and that they must separate themselves, so far as possible, from all other denominational influences. Their reading was to be narrowed very largely to Friends' books and their attendance at other places of worship was to be prohibited. They were to bring up their children in strict observance of the simplicity which was laid upon previous generations and a committee to carry out this part of the concern visited families hereabouts, first to their own houses to see that no superfluous furniture or decorations existed and then the same general concern was extended to the membership in general. Here again the committees labored through the war times when the sympathies of the membership were cemented by common suffering and when the faithfulness of many Friends had produced an enthusiasm for the cause which previously had been somewhat lacking, and the rather exclusive type of Quakers with which many of us have been familiar in our early days resulted, it seems to me, from tendencies which had their strongest impulse at the time of the Revolutionary War.

Immediately following this war and as a result of this strong denominational influence there appears to have been

quite a spiritual revival. Some Friends who had taken part in war-like measures, acknowledged their unfaithfulness and rejoined the Society, and the query which was then in existence as to the extension of Quakerism among outside people almost invariably has answered that a number of non-Friends had joined the Society since last report. The years following the war were years of apparently the greatest growth and the most rapid founding of meetings around the edges of the settled districts so that probably by the year 1800 there were something like 40,000 members of the Yearly Meeting.

The southeastern counties had not lost much of their pre-eminence in numbers of Friends, though political power was gone, and from that day to this with the exception of certain modern influences which have come in, during the last score of years, we have had simply, so far as the type of character is concerned, a continuance of the conditions brought into being by the Revolution.

The separation which occurred half a century after the Revolution, while the occasion of much difference and much bitterness in certain quarters did not seriously change this type. It was represented in both bodies by the same sort of people, and intellectually, morally, and to a large extent religiously, the history of the one is the history of the other.

From the knowledge of this history we may now be able to approach the subject as to the moral and religious influence of Friends upon the people of Chester County.

Up to recent times they have been rather strict denominationalists with customs and habits peculiar to themselves, so that they have not been so much in touch with the world at large as some other denominations, but their numbers and character have given them a hold upon their immediate neighborhoods which has been very potent and tenacious. They have always stood personally for morality of the higher order and have had an active influence in questions of moral reform. Some of them have been intensely aggressive, as may be inferred from their attitude on the question of abolition. The larger number have been quiet, unaggressive people, model citizens, so far as their own conduct has been concerned and very careful and conscientious to do their personal duty.

Activity in political management has not usually characterized them since the Revolution. They have voted, and voted according to their convictions, and the suspicion of graft or mercenary methods of any kind whether personal or denominational has seldom been mentioned in connection with them. In this respect their conduct has been fairly clean, and their example has done much to redeem the political character in the communities in which they reside. Some people have a favorite doctrine that the peaceful tenets of Friends have prevented vigorous opposition to selfishness and venality in high places and have made the reign of the mercenary political leader more easy in Pennsylvania than elsewhere. Personally, I do not see the force of this argument, for this type of politics has increased as the influence of Friends has diminished.

In Colonial days, when the Friends were really powerful and influential, there was no suggestion of feebleness or corruption in the politics of the colony, and as their numbers have relatively diminished, and as power has, to a certain extent, passed from their hands, to that extent have the possibilities of unreprieved evil in high place increased. There seems to be something in State-wide conditions which produces this result: for Pittsburg, which was settled by militant Presbyterians, if we believe the accounts which we read, has very little to claim in the matter of purity of politics over Philadelphia which was settled by peaceful Quakers. In our country districts, where the influence of Friends may be supposed to be still somewhat prevalent, these political conditions do not suffer as compared with other parts of the State settled by other and more warlike denominations.

As to the maintenance of religious conditions in the Friendly communities, the quiet methods of worship and the theory of spontaneous vocal utterances in Meetings, do not seem largely to have influenced the neighboring sects. I suppose that there is a feeling of respect felt for Friends who go twice a week to meeting, purely for the purpose of worship, without prearranged program or paid minister, and the resulting influence upon the character of those who faithfully adhere to this custom cannot be otherwise than uplifting and potent, but it has not been a contagious example. This form of worship is not only relatively but absolutely less influential over people than a century ago.



Much as some of us still value it, and strong as we may hope that its influence will be ultimately, we must have to admit that if not through inherent weakness at least through the weakness and unwisdom of those who have advocated it, it has not made the advance which the moral reforms which Friends have championed have maintained in the community. I do not mean that the religious influence of Friends in this section has not been great. I do not mean to say that our method of worship is based on the wrong theory, because I do not believe it, but it has probably been too inelastic, too much unadapted to the needs of many of the new comers who have not been brought up in its fold, to become pervasive and largely influential. It is one of the unsolved problems of Quakerism still, to make our country meetings really the center of religious contagion and of spiritual life for the neighborhood. This fact has been produced by many individual Friends. Their manifestly careful life, the quality of the transactions which they have had with their neighbors, have given the impression of the real religious background to their character, and to this extent have gained respect and recognition, but the corporate influence of the Society, I think we shall have to admit, has not been as great in these country districts as we could have wished and as our early history promised that it should be. It remains for those who still adhere to the denomination, and who believe in its theories and principles, to work out the problem in the light of modern conditions, and restore, so far as it can be accomplished, the influence of days when every acre of this neighborhood was a Quaker acre, when Friends' Meeting-Houses were the only places of worship for miles around, when the Quaker habit of thought pervaded the community, and when the trend of Quaker character was the recognized Christian product of the day.

## OLD KENNETT MEETING-HOUSE.

(1710-1910.)

BY JOHN RUSSELL HAYES.

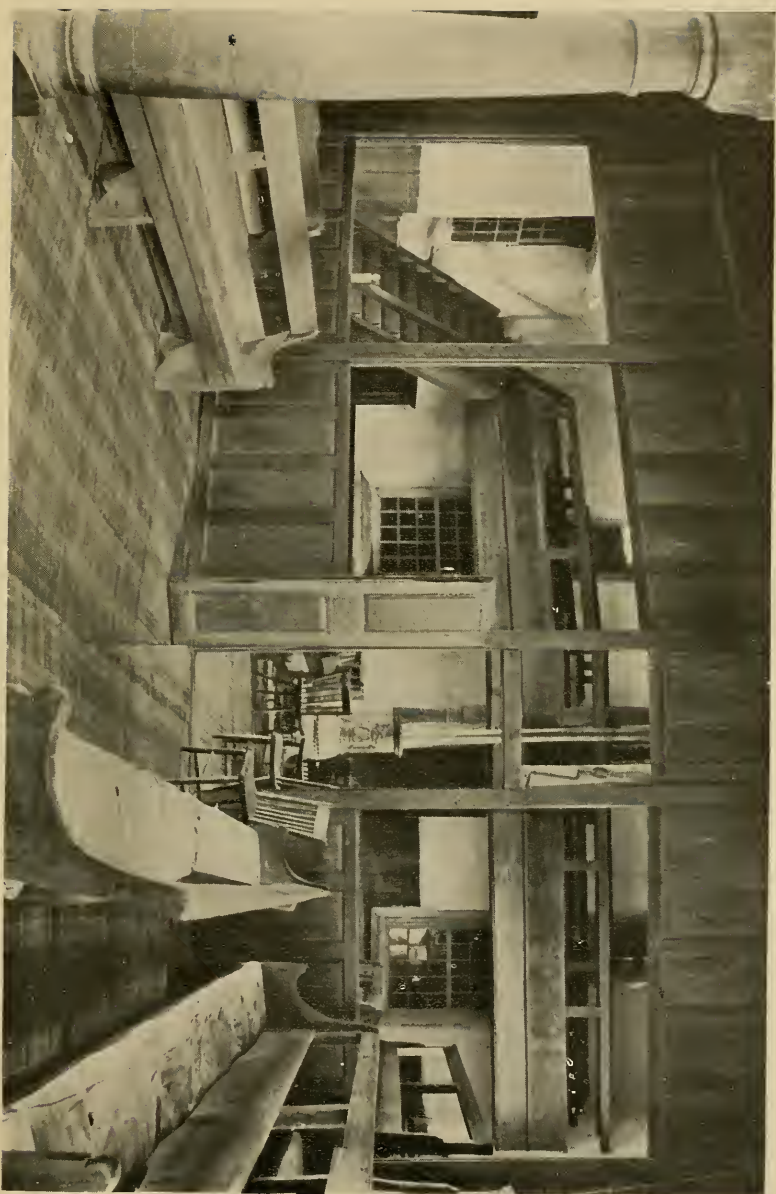
This lonely House beside the lonely road  
 Hath looked on other scenes than ours to-day,  
 Where round us lie the fields of rustling corn  
 And verdant pastures sweet with autumn hay,  
 Where all the land is wrapt in peaceful dream,  
 And every noise and restless care far, far away doth seem.

Along this ancient road in days of old  
 A varied stream of travelers did pass:—  
 The sturdy settlers trudging by their teams,  
 Grandsire and pioneer and rosy lass;  
 Soldiers returning from the border wars;  
 And fishermen who sought the way to Maryland's distant  
 shores;

Here jocund hunters journeyed o'er the hills  
 With furs and game from out the virgin woods;  
 And keen-eyed Indians erect and lithe,  
 And silent as their forest solitudes.  
 How many a wayfarer, how many a load,  
 Passed by this ancient Meeting-house along this ancient  
 road!

And twice a week beneath the bowering trees,  
 In sober garb, with looks composed and strait,  
 A gentle company of people came  
 And turned their horses' heads within the gate,  
 Dismounted at the block, and staid and slow  
 Passed to their seats and settled down in row by silent row,

Silent,—until some strong, clear voice rang out  
 And held its listeners in conscious awe,  
 Instinct with heaven's visionary fire  
 Or duty's plain, inexorable law,—  
 A voice whose noble fervor could not be  
 The fruit of aught except a life of faithful piety.



INTERIOR OF MEETING HOUSE



And truly they were faithful, pious folk,  
Those Kennett Quakers of the long ago:  
Read but their names upon these lowly graves,  
Think of the forms whose dust is laid below;  
Muse o'er their memories with grateful tears,  
Those kindly, noble Friends whose names we love thro' all  
the years!—

English and Irish Friends of sterling worth,  
The Webbs, the Harlans who from Erin came,  
The Pierces bred in old-world Somerset,  
The Clouds who brought from Calne their honored name,  
The Sussex Wickershams, the Baileys, too,  
The Millers who from Ireland their ancient vigor drew;

Their lines are scattered far across the world,  
And this old House deserted seems and lone;  
Neglect and desolation wrap it round,  
And moss and lichen dim each low grave-stone;  
A sleepy spot beside the sleepy road,—  
Have silence and forgetfulness made here their sure abode?

Nay, though the Quaker life of olden time  
No more is seen in weekly gatherings here,—  
In many a heart this ancient House endures,  
To many a heart 'tis still beloved and dear,  
Still cherished as a venerated shrine  
Among the peaceful hills above the peaceful Brandywine.

Yea, this old House that sleeps thro' summer suns,  
And dreams thro' winter nights of star and cold,—  
What tales of kindliness and worth were ours  
If all its deepest dreams might once be told  
Of those dear souls who sowed in days long past  
Seeds of an influence that shall its latest stone outlast!—

How might it tell of many a tender bride  
Who came forth wedded from this old roof-tree;  
Of many a gray-haired veteran might it tell  
Laid 'neath yon shades with sad solemnity,——  
Of family joys and sorrows, smiles and tears,  
And pensive memories hallowed through the lost and long-  
dead years.



How might it tell of one historic day  
 When noise of warfare came to mar its peace,  
 As round its walls the Hessian army thronged,  
 While yet the Friends their worship did not cease:  
 At length the soldiers, self-rebuked, passed by,—  
 So great a silent force in calm religious peace doth lie!

Yet tranquil annals oftenest fill its dreams,  
 And noble faces from its vanished days,—  
 The Mendenhalls devoted to good works,  
 The Passmores and the Woodwards and the Ways;  
 The Hueys and the Harveys here are known to fame;  
 And Lewis, Jacobs, Jenkinson,—Old Kennett loves each  
 name.

The history of such a Meeting-house  
 Is filled with pathos and with peaceful charm;  
 It seems the very heart of this old land,  
 This land of ancient wood and tranquil farm,  
 Of sunny gardens and of singing streams,—  
 This old, old Meeting-house with all its memories and  
 dreams.

The history of such a Meeting-house  
 Is filled with grandeur, beautiful, sublime,  
 Rich with the records of the sainted souls  
 Who speak to us from out the olden time.  
 O may her spirit still all creeds outlast  
 And calm old Kennett bless our future as she blessed our  
 past.

## “A Forecast of the Friends’ Future”

HENRY W. WILBUR.

The committee which selects as its prophet a man with gray hairs, and crow’s-feet under his eyes, is not any wiser in its day and generation than it ought to be; for the reason that the experience, generally, of that kind of a man, has taught him that it is much more safe to prophesy after the fact than before the fact. And it is also almost always necessary for that kind of a man to preface his foretelling with an “if.” I shall reserve that privilege this afternoon, provided I get to the point of prophecy at all.

There will be no future worth while for Friends individually, nor for the Society of Friends collectively, unless the individuals and the Society by virtue of concerned conduct and interest make that future possible; and in order to insure that sort of a result, we will have to learn a good deal from our past; and possibly part of that learning will be unlearning some of the things which have been dinned into our ears throughout past generations. Now, if the Society at large, that is, the entire membership, will consider the vital truths which it possesses as of more importance and more to be dealt with than the meeting-house itself, the Society may possibly have a future to talk about. If, in other words, we shall be more interested in the truth and in people than we are in tradition and in things, we shall be able to project into the future the influences which will make for moral worth and for the expansion of our ideas and of our ideals.

It seems to me (and I say it with all deference for our yesterdays) that in the course of our development we have been able to gather some superstitions of our own, while very properly decrying the superstitions of other people. It is possible that it would be wise for us as a people to get a bit of the philosophy of Josh Billings touching our own things; that is, to the extent that we would rather not know so much, than to know so much that is not so, or isn’t worth while.

Now, we have assumed, or we did assume for a long time, a certain theory touching the meeting itself. The theory was, that silence was in itself a virtue—a theory which has not always worked out well in practice. As a matter of fact, silence is not any better than speech, if you don't know what to do with it. And it is only a relatively small number of people who know what to do with it. If we are to gather in silence for the space of an entire hour once a week, methodically opening the silence by the clock and closing it by the clock, without having very much concern as to what is being done while that silence goes on, we shall not develop out of it the uplift and the strength that ought to come to the men and the women who worship within our walls. It is not safe to assume that without spiritual instruction and preparation men and women can come together in absolute silence, leaving at the door of the meeting-house the petty things, the concerns, the business cares, the vexations and the worries which have perplexed them during the week; and if they are not able to do that, nine times out of ten, the period of silence becomes simply another opportunity for thinking over the very same old things which have troubled us during the week.

What we need now in preparation for our future (which, I may confess to you in parenthesis, I really believe we have)—is a better understanding and a better application of our own principles and methods. Wherever we have failed in the past, and have not been able to impress ourselves (as we admit we have not) upon the thought and life of the time; and wherever we have not been able to make either our method or our manner captivating to the men and women who are hungering and thirsting after spiritual things, the fault is entirely and absolutely ours. It doesn't belong to any body else. The fault is ours for the reason that we have not in the inmost recesses of our own hearts and lives made good the fundamental propositions which we believe. We have not made the meeting a means of personal, spiritual strength; more often we have made it the incentive of following the habit of going there.

What we want, it seems to me in the future, is to make the whole center of our system the meeting for worship. There are people who will hear this and think strange that I say it. I believe fundamentally and actually that unless we shall make our meetings for worship the main proposi-

tion, building them up and vitalizing them, that however helpful our philanthropic efforts may be, however well directed and wise our First-day schools may be, they will simply prolong the inevitable day of dissolution. But whenever by virtue of our philanthropic effort, or by virtue of our First-day school effort, we shall send into those meetings the collective concern of the best aggregated spiritual life of our membership, we shall make those meetings continuing forces—forces that will impress themselves upon the hearts, the life and conscience of our members.

And I believe the process of reversing the habit is now going on. We have heard it intimated this afternoon that there was a time when the young people, especially, who gathered in our meeting-houses made more impression on the meeting-house than the meeting made on them. We must do differently from that. We must make the meeting itself such a center of spiritual power and life that there will be no disposition to carve initials on the backs of the seats; on the other hand, internal spirit will be so desperately busy getting the bearings of its own life, and the center of its own impulse, that it will have no time for this sort of thing.

There is no use finding fault with people gathered together from various homes and living under varied influences, who come into our meeting-houses in which the silence is more or less dead. You can not blame people of that sort if they do all sorts of things, and think about all sorts of things. That may not be of itself bad. I remember very well when my main occupation on First-day morning was to count the nail-heads in the unpainted partition. Now, I am of the opinion that I had a good deal better have been there counting the nail-heads than not to have been there at all; for in the midst of it, there did come into my conscience and life a certain atmosphere which was worth while.

But we are living in a newer time. We ought to make the atmosphere of our meetings better than it ever was before; we ought to make the center of the spiritual life in them higher than it ever was before; because we have all this heritage of the yesterday bunched on us, plus whatever of present honesty and impulse and inspiration we may bring to the occasion at hand. And it is not enough for us to be satisfied even with the level of our ancestors, however good and splendid that may have been.

With the bulk of the people here present, who are at all interested in the Society of Friends, I imagine that the great, growing desire is that we shall develop a ministry in our meetings. Now, I do not use that word in the ordinary sacerdotal sense, but in the real ministering sense. That is to say, that we shall develop a ministry which shall really minister to manifest need, and which in return shall be ministered to by somebody else. Not necessarily by the spoken word. Sometimes by this same atmosphere about which I spoke a moment ago.

But, we must have as the basis of whatever spiritual influence and whatever ministry we are to enjoy, a living and abiding, and not a dead silence. "The seal of silence," as Whittier puts it, will never be broken upon any "moved lips" until there is behind those moved lips the sensitive human spirit, the spirit which puts itself in touch with the divine presence, believing with unshaken confidence that the presence is there, ample and able to inspire to-day as it did in the world's yesterdays.

And having said this much, let me hasten on to the conclusion by saying that we shall need to, and I believe we *will* in a measure revise our theory of inspiration; that is, we will revise it to this extent: It used to be the common theory every where, except around Old Kennett, that there could be no inspiration whatever except on the spot. That it was the "empty" people who came to meeting who became inspired. Now, whatever may have been the case in the past of this Society, I am satisfied that it is not the case in the present. The empty people in the meeting to-day will not become, in the main, centers of a helpful and uplifting inspiration. God is as near to the human soul wandering in the fields, botanizing on the hillsides, working at the plow handles, delving in the shop, laboring in the office, washing dishes in the kitchen as he is in the sanctuary. There may come in these places, and there ought to come, whatever of inspiration that may minister to need; I believe that an inspiration thoroughly worth while, if it comes at the plow handles on Second-day will keep with absolute certainty, without fermenting, until First-day, and that inspiration may be carried to the meeting in its fulness and in its power.

That is what I mean by revising our theory of inspiration. We shall need to revise our theory as to gifts, possibly,



even as to intellectual gifts. I have heard, considerably less than forty years ago, a statement practically to the effect that if a person had an educated mind it was utterly impossible for him to ever get a really inspired heart. Now, I don't believe that. I believe that what the elder Friends used to call the Preparing Hand is resting upon very many of our educated young people to-day who are beginning to see that the enlightenment of their intelligence simply renders them that much the more effective in the work which the Father may commit to them. God has given us muscle; but he has made as the measure of that muscle's power the using of it. God has given us mind, and he has made the measure of the strength of that mind, using it. God has given us spiritual power, and he has made the measure of the extent of the influence of that power, using it.

Now, he has done even more than that. He has not made us sectional beings, but a solidarity. The wisest person in this audience can not for the life of him tell where his bodily, physical functions absolutely leave off and his mental functions absolutely begin. Neither can he tell exactly where his mental processes stop and his spiritual aspirations take place. Therefore, there can be no worthy future for this body of people, destitute of a priesthood and an ecclesiastical system until it impresses upon the consideration of the heart and the conscience of its members the fact that body and mind and spirit must jointly be equipped and jointly dedicated to the service of God. And in proportion as we do that we shall have a future.

It has been my fortune to travel up and down the land for the last five years, spending a large part of my time on railroad trains doing what the Irish call "colloguing" with all sorts of men; for I am exceedingly fond of men. I don't especially dislike women; but I am especially fond of men, and I like to come in contact with them to get their heart-pulses and their aspirations and the inner sources of their thinking; and I want to say to you that there are more men to-day in various walks of life gathered under no religious tent, carrying no religious name, who are thinking about the deep and abiding things of life, than there ever was before in the history of the world. But you will never gather those men under any arbitrary theological dogmatic tent. You can not do it. They have found out in the round

of human experience, by virtue of the light and leading of their own lives, that the Teacher which teaches them most supremely, divinely and wisely and safely is within themselves. They are hungering for something else; and that is fellowship, contact, sympathy. They are not hunting for agreement, for that is an absolute impossibility; but for that unity of the spirit in the bond of peace which cements the human brotherhood; there is a tugging at the heart-strings of humanity to-day such as there has not been in long years. And herein lies the opportunity and the obligation of the Society of Friends.

With little machinery, with practically no dogmatism, with a rational view of the religion of the spirit, with the old time appreciation of human brotherhood, the opportunity and obligation that rests upon the Society of Friends to-day is to bring into fellowship this straggling body of men and women, unchurched and outside of the pale, who would gladly abide with us if we would make our ways and means easy and natural and attractive.

The future of the Society of Friends is entirely within its own keeping. Let me in three minutes summarize some things which I think we ought to do. Wherever we maintain a meeting and a meeting-house, that place should never be closed. Its doors should perpetually swing on their hinges; and by a system of co-operation of service there should always be some helpful human soul inside, to meet any human soul that might straggle in. Wherever we have a meeting or a meeting-house, that meeting-house should become the center of every helpful social and spiritual activity in that community, it should be a clearing-house for righteousness in that particular neighborhood, and should be always busy. I believe it was Thomas Jefferson who said that he trembled for his country when he remembered that God is just. I sometimes tremble for this Society when I remember that it possesses houses galore, many of them only used once a week, and some of them only about five days out of a year;—a society which possesses the outward equipment for this spiritual activity and social service and present use, and does not use it. It is not my business to condemn, but I wish I could plead for the unlocking of the doors, for the centering of the helpful life under those unused roofs and in the atmosphere of those unoccupied meeting-houses.

We are in the world not to preach dogma, not to particularly even magnify our Zion: we are in the world as Friends to enlarge the consciousness of God in the lives of men. We are in the world to bring to the submerged and the sorrowful, the wayward and the wicked, a semblance of this consciousness, believing that they that walk in it, walk in the light and become children of the light.

Lastly, we are not in the world to promote our own ease and comfort. Some of us are altogether too comfortable. Of course, we are none of us in the condition of the man who was accused of having a conscience very much out of gear; who declared there was nothing the matter with his conscience: it was as good as it ever was, because he had never used it any. We are not in that shape; but we are at times altogether too comfortable. The burdens of the men and women who need us do not rest upon our hearts and consciences as they ought. We are at points altogether too self-satisfied. From my experience I don't hesitate to say that there are men and women on the seamy side of life who, if they came in contact with us, could teach us some of the divinest lessons we have ever learned. We need each other. The future of Friends will depend upon the concerned consecration with which we labor to disseminate our life, to carry our spiritual liberty into the highways and byways, and to clasp hands in the human brotherhood and the wider and larger fellowship of the spirit.

Let us no longer stand upon our Bridge of Sighs weeping over the mistakes of our yesterdays and worrying because the Society is not as strong as it used to be. It can become stronger than it ever was; it can become a more potential influence in the world's life than it ever was, when every man and woman, members of this Society, the indifferent and the luke-warm, together with the concerned, are busy about their business.

And if we get thus busy, the most optimistic word that I can say to you to-day is, that the Golden Age of the Society of Friends is before us and not behind us. May the Gentle Spirit that has guided this people during these years and generations abide in our hearts and vitalize our lives and inspire our spirits for the bringing of this golden age.



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A Map Showing some of the Former Landholders around Old Kennet Meeting, Chester County, Pa. Prepared by Gilbert Cope, 1910



This map was made up from three older maps of different periods, none of which represented conditions at a given time. The larger part was taken from a draft of Kennet Township made before its division into Kennet and Pennsylvania, in 1770. That part representing East Marlborough is from a much older draft in possession of Wm. Marshall Swayme, made perhaps about 1730. Gilbert Cope.







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